

# Moses and Aaron.

Civil and Ecclesiastical

## RITES,

Used by the ancient *HEBREVS*; observed, and at large opened, for the clearing of many obscure Texts thorowout the whole  
**SCRIPTURE.**

Which Texts are now added to the end of the Book.

Wherein likewise is shewed what Customs the *HEBREWS* borrowed from Heathen people: And that many Heathenish Customs, originally, have been unwarrantable imitations of the *HEBREWS*.

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*The Tenth Edition.*

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By *Thomas Godwyn*, B. D.

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**MDCLXXI.**

ad 4<sup>th</sup> Pag: 164

y<sup>e</sup> Jewes worship y<sup>e</sup> Hog because y<sup>e</sup> creature  
breaking up y<sup>e</sup> earth w<sup>th</sup> its snout, shord y<sup>e</sup> way  
to Tillage, and taught y<sup>m</sup> how to use y<sup>e</sup> Plow-share,  
w<sup>th</sup> Instrum<sup>t</sup> for y<sup>e</sup> verry reason, as some say  
was call'd vvis from v's ason // Plutarch's Morals

Vol. III translated by  
severall Hands.

Symoniaacks Pt VII

Pag: 196.

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TO THE  
RIGHT HONOURABLE •  
*WILLIAM,*

Earle of *Pembroke*, Lord Chamberlain of His  
Majesties Household, L. Warden of the Stanneries,  
Knight of the most Noble Order of the Garter,  
one of His Majesties most Honourable Privy  
Council, and Chancellor of the famous University  
of *Oxford*,

*All Grace and Happiness.*

Right Honourable,

**T**hat many have no better acquaintance with  
Christ and his Apostles, is, because they  
are such strangers with Moles and Ba-  
ion: Were Customs antiquated thorowly known,  
many difficulties in Scripture would appear Ele-  
gancies; and the places which now (through ob-  
scurity) dishearten the Reader, would then become

The Epistle Dedicatory.

*Swee't invitations to an unwearied assiduity in per-  
using those sacred Oracles. If my present labour  
shall give such light to some obscure passages, that  
there y Gods people shall be drawn on with the  
greater delight, to the exercising themselves in  
reading of Holy Writ, it shall not repent me of my  
tedious travels in these Rites and Customs, of  
Generations long since past; which whosoever un-  
dertaketh, shall find the way long and thorny, the  
path over grown and hardly discernable; the  
Guides few to direct, and those speaking in strange  
Languages; and many apt to discourage him, be-  
cause themselves are either lazy, and will not, or  
lame and cannot walk the same way. But now  
(through Gods assistance) being come to the end of  
my Journey, the discoveries made on the way, such  
as they are (and such some are, as not observed be-  
fore) humbly crave your Lordship's protection,*

*From Kensington,  
Feb. 2. 1622.*

Your Honour's in all duty,  
and service devoted,

THO. GODWYN.



THE  
ARGUMENT  
OF EACH  
BOOK and CHAPTER.

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The first Book.  
Of Persons.

- Chap. 1. **T**He form of their Common-wealth till Christ, and when the Scepter departed.
2. Publicans, their office, who the chief.
  3. Proselytes who, how made.
  4. Kings, Why Pilate clad Christ in purple; Herod, in white.
  5. High-Priests, Priests, Levites, Netthinims.
  6. Prophets, who the Wise-man, Scribe, and Disputer, mentioned.  
1 Cor. 1. 20.
  7. The title of Rabbi, when, how, to whom given.
  8. Nazarites and Rechabites.
  9. Assideans; difference between the Righteous and Good man, mentioned Rom. 5. 7.
  10. Pharisees, whence their name, when they began, what their Dogmata.
  11. Sadduces, whence their name, when they began, what their Dogmata.
  12. Essenes, whence their name, when they began, what their Dogmata.
  13. Gaulonites, and Herodians, what they were.

THE

## The Argument of each

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### The second Book.

#### Of Places.

- Chap. 1. **T**Heir Temple, how forty six years a building.  
Why certain Psalms are entituled Graduales Songs  
of degrees.
2. Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple.
  3. Gates of Jerusalem.
  4. Groves and High-places.
  5. Cities of Refuge.
- 

### The third Book.

#### Of Daies, Times, and Feasts.

- Chap. 1. **T**Heir daies hours, wee's, years.
2. Their manner of feasting, salutations, blessing, end of blessing.
  3. Their Sabbath; a Sabbath-daies-journey, how much, and whence.
  4. Their Passover; and feast of unleavened bread: How a soul cut off from Israel.
  5. Their Pentecost, what the second-first Sabbath was, Luke 24.
  6. Their feast of Tabernacles, Hoshanna, and Hosanna-Rabbi.
  7. Their feast of Trumpets, their New-Moons, Translation of feasts.
  8. Their feast of Expiation: what meant by the filth of the world, and the off-scurving of all things, 1 Cor. 4. 13.
  9. Their Sabbathical year.
  10. Their Jubilee, their use thereof.
  11. Their feast of Purim, and feast of Dedication.

## Book and Chapter.

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### The fourth Book. Of their Idolatry.

- Chap. 1. **T**He beginnings of Idolatry.
2. Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch, &c.
  3. Baal-Peor, Baal-Isophon, Baal-Zebub, Baal-Berith; Bel and the Dragon.
  4. Dagon.
  5. The molten Calf.
  6. Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians,
  7. Other Idol-gods mentioned in Scripture.
  8. Sorts of divine revelation, Urim and Thummim.
  9. Teraphim, what they were.
  10. Sorts of Divination forbidden.
- 

### The fifth Book. Of their Consistories.

- Chap. 1. **C**ourts of Judgments, their Ecclesiastical Consistory.
2. Sorts of Excommunication.
  3. Civil Consistories, what persons necessarily present, what meant by the Magistrate, Judge, and Officer, Luk. 12. 58.
  4. The number of their civil Courts, what meant by a Council, Judgment, fire of Gehenna, Matth. 5.
  5. Manner of electing Judges.
  6. Ceremonies common in all capital Judgments: whence that phrase came, his blood be on us and our children.
  7. Their capital punishments what they were.
  8. Punishments not capital.
  9. Punishments borrowed from other Nations: whether St. Paul fought with beasts at Ephesus.

The

The argument of each, &c.

The sixth Book.  
Of Miscellaneous Rites.

- Chap. 1. **C**ircumcision, whence the use of Godfathers in Baptism.
2. First-fruits, first-ling, first-born.
  3. Sorts of Tithes, manner of paying them.
  4. Marriages, and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head, 1 Cor. 11. 10.
  5. Burials, manner of embalming, manner of their Sepulchres, what meant by baptiz.ation of the dead, 1 Cor. 15. 9.
  6. Of their Oaths.
  7. Of their writing, their Mas.rites, and their work.
  8. Israels pitching of their tents, or of their camps.
  9. Their Measures.
  10. Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns.

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AND  
A A R O N

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The first Book treateth of Persons.

NEW YORK.

C H A P. I.

*Of the form of the Hebrews Commonwealth until Christ  
his coming, and when the Scepter departed from them.*

**T**HE form and state of Government hath been  
subject to change and variation amongst all  
Nations, but especially amongst the *Jewes*,  
where these changes are observable.

At first, the *Fathers* of their severall Families, and  
their *First-born* after them, exercised all kind of  
Government, both *Ecclesiastical* and *Civil*, being  
both *Kings* and *Priests*, in their own houses. They had  
power over their own Families, to bless, curse, cast  
out of doors, disinherit, and to punish with death, as  
is apparent by these examples: of *Noah* towards *Cham*,  
*Gen.* 9. 25. of *Abraham* towards *Hagar* and *Ismael*,  
*Gen.* 21. 10. of *Jacob* towards *Simeon* and *Levi*,

B

*Gen.*



The forme of the Hebrews Commonwealth. LIB. I.

Gen. 49. 3. and of Juda towards Thamar. Gen. 38. 24.

In Moses his dayes then, and this prerogative of primo geniture cease: and as Aaron and his posterity was invested with the right and title of Priests; so Moses, and after him *Jehoi*, ruled all the people with a kind of *Monarchical* authority. For Moses was among the righteous men. *Deut. 34. 6.*

After *Jehoi* succeeded Judges; their Officers were of absolute and independent authority, like unto Kings, when once they were elected. But there were long vacancies, and chasms commonly between the cession of the one, and the election of the other: yea for the most part, the people never chose a Judge, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the Kingdom, replied, I will not reign over you, neither shall my Child reign over you, *Judg. 8. 23.* That of *Samuel*, that he judged Israel all the days of his life, *1 Sam. 7. 15.* was (a) extraordinary. In this respect, their Judges symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of S. (b) *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between Judge and Judge, the greater and weightier matters were determined by that great Court of the *seventy* called the *Sanadrin*; in which respect the form of Government may be thought *Aristocratical*. Kings succeeded the Judges, and they continued from *Saul* unto the Captivity of *Babylon*, that is, (c) about 502 years.

From the Captivity unto the coming of Christ, (which time is, (d) thought to have been five hundred

a Zepher. lib 3  
1. g. Mos cap 6

b A. g. de civ.  
Dei. l. 18 c. 21.

c Zepher. leg.  
Mosaic l. 3 c. 6.  
d Vide 1 uncii  
Chronol.



i Origin. Rom.  
17. in Genes.  
Epiphani. contra  
Eriasm. &  
monimus Hec  
draorum pars.

k Cuneus de  
rep. Hebr. lib. 1.  
cap. 5. p. 81.

Some take  
Judah.

l Exsed. demon.  
lib. 8. c. c. 1.  
Momaen. in  
Analec. p. 72.  
Causaub. contra  
Baron. pag. 16.

m Patres pla-  
trique omnes.

n Causaubon  
advers. Baron.  
p. 19. li. p. 22.  
Justinus Mart.  
in Dialog. cum  
Tryphone Co-  
nans l. 1. de de.  
rep. Hebr. c. 9.  
p. 82.

Some take  
Scepter,

1. For the (i) particular *Tribe of Judah*: but this seemeth flat contrary to Scripture; for many of the *Judges* were of other Tribes, and all the *Maccabees* of the *Tribe of Levi*.
  2. For the (k) *Two Tribes* which cleaved to *Rehoboam*; because in that division of that People, these *Two Tribes* alone were called *Jews*, and that from *Judah*, and that never before this division.
  3. For (l) *all the whole body of Israel*, consisting of *Twelve Tribes*; all which (in the judgment of these men) were afterwards by the singular providence of God, called *Jews* from *Judah*.
- 
1. For (m) *legal power*, and sovereign authority, residing in one man principally.
  2. For the (n) *form of government*, and face of a *Common-wealth*, governed and ruled by its own laws, customs, and rites: signifying as well the rule and authority of *inferiour Magistrates* yea of *Priests* also, as of *Kings* and *Princes*.

From these different acceptions of these two words, flow four different interpretations of *Jacobs* Prophecy.

Some

**LIB. I.**      *The Scepter departed from Judah.*

Some are of (o) opinion that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People: and that thier *Scepter* was not taken from them until the destruction of *Jerusalem*; because, that after *Herods* time until then, their Lawes remained in force; their *Priesthood* continued; and their Common-wealth though it were much defaced, yet not quite overthrown.

o *Cicero lib. 7  
de rep. lib. cap  
11. pag. 99.*

Some are of (p) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them until the Destruction of *Jerusalem*: not in *Herod* because he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *Profession*, not of *Countrey* or *Nation*.

p *Joseph Scal.  
ex quo Casaub.  
advers. Baron.  
p. 19. li. p. 39.*

Some are of (q) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

q *Montacut. in  
Analeth. p. 74.*

Some are of (r) opinion, that the *Scepter* taken in the first acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter*

r *Augustin. contra  
Manich. lib.  
12. cap. 47. f. m.  
seb. demonst. l. 1.  
Carles Chron. 3  
pag. 143.*

1 P. Galatir. 1  
2. cap 6 p 207.  
ex Talmud. le-  
rosol.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing ad-  
mited in the prophecy. This opinion, as it is more  
generally received than the others, so upon juster  
grounds. Now the *Scepter* was departed and given to  
a *Profelyte*, never so before. (s) yea now also the *Law-  
giver* was departed from between *Judah's* feet, and  
now the *Messiah* born.

## C H A P. II.

## Of the Publicans.

a Joseph. Locu-  
sus de Pom-  
peio l. 1 de bello  
Jud. c. 5. p. 720

b Harum socie-  
tatum frequens  
mentio facta est  
apud Ciceron.  
inorat pro Sex.  
Ros. A. URANA,  
in C. Planio.

WE having seen the most remarkable chan-  
ges in the Common wealth of the *Hebræes*;  
we will note the chief Observations concerning the  
persons there inhabiting: and first concerning the  
*Publicans*, who were, in the latter times, an hetero-  
geneous Member of that Common-wealth. After  
that the *Jews* became Tributary to *Rome*, (which  
(a) was effected by *Pompey* three score years before  
the Birth of our Saviour) certain Officers were  
appointed by the Senate of *Rome*, unto whom  
it belonged, as well among the *Jews* as in other  
Provinces, to collect, and gather up such cus-  
tome-money, or tribute, as was exacted by the  
Senate: Those that gathered up these publique pay-  
ments, were termed *Publicani*, *Publicans*; and by rea-  
son of their covetous exactions, they commonly were  
hated by the People of the Provinces: (b) Every  
Province had his several *Society*, or company of  
*Publicans*; Every *Society* his distinct *Governour*, in  
which respect it is, that *Zachæus* is called by the *E-  
vangelists*,

*vangelists*, ἀρχισυνδρος princeps Publicanorum, the chief receiver of the tribute, or chief Publican, Luke 12. 2. And all the provincial Governours in these several societies, had one chief (c) Master residing at Rome, unto whom the other subordinate Governours gave up their accounts. These Publicans were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the Jews, because though it were chiefly maintained by the Galileans, yet it was generally inclined unto by the Jews, That tribute ought not to be payed by them: this hatred is confirmed by that Rabbinical proverb, (d) Take not a Wife out of that family wherein there is a Publican. for such are all Publicans. Yea a faithful Publican was so rare at Rome it self, that one Sabinnus for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this \* superscription; Καλῶς τελωνίσας, For the Faithful Publican. And therefore no marvel, if in the Gospel, Publicans and sinners go hand in hand.

It is now generally received as a truth undoubted, that not only Heathen people, but sometimes Jews themselves became Publicans. Tertullian was of another opinion, (e) and thought that all the Publicans were Heathens; but he hath been in that long since confuted by (f) Jerom, and reason it self persuadeth the contrary. First, *Matthew* who was a Publican, was afterwards an Apostle, and therefore unlikely to have been an Heathen. Secondly, *Zachew* his name was a pure Hebrew name having no affinity with Roman names. Thirdly, the ground or principal argument on which Tertullian built, was meerly (g) erroneous.

c Sigon. de Antiq. iure civium Rom. lib. 2 c. 4.

d ff. Causaubon. exercit. 3. 37.

\*Sunt. in Flav. Vesp. c. p. 1.

e Tertull. de pudic. c. 9.  
f Jeronym. epi. ad Damasum.  
g Fraudi fuit acurissimo Pano, Hebraica lingua. e. ignoratio: nusquam enim occurrit in fonte spiritus illo textus, quo Tertullianus potissimum nititur, non erit vestigial. pendens ex filiis Israel. Dent.



C H A P. III.

*Israelites, Profelytes.*

**T**He whole Commonwealth of *Israel* consisted of two sorts of men, *Hebrews* and *Profelytes*; he that was born an *Hebrew*, either by *Fathers* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrewes*; such a one was Saint *Paul*, *Phil.* 3. 5. He that was born a *Profelyte* either by *Fathers* or *Mothers* side, was termed *Ben-gar*, the son of an *he profelyte*; or *Ben-gara*, The son of a *she-profelyte*; but he that was by *Father* and *Mothers* side a *Profelyte*, was termed (a) *Bagbag*, that is, the son of he and the *Profelytes*.

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew Text*; these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek* translation, and thence were termed *Ἑλληνισαί*, (b) *Grecists*: *S. Luke* mentioneth both. There arose a murmuring, *ἡ Ἑλληνιστῶν*, of the *Grecists*, towards the *Hebrews*, *Acts* 6. 1. Where note the difference between *Ἑλλῆνες*, and *Ἑλληνισαί*, the *Græcians*, and the *Grecists*, The *Græcians* are used by Saint *Paul*, to signifie all the *Heathen* people, and stand in opposition with *Hebrews* in the general acception, containing both *Grecists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Grecists* were both by birth and religion *Hebrews*, standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palestina*.

The whole body of *Israel* was divided into twelve Tribes; and publique Records were kept, wherein every

à Magni quidem nomen Rabbi apud Judeos fuit, quem ex Paganismo ad Judaisimum conuersum  
 בָּבִי per sigla appellarunt, i. filius Profelyti, filius profelyte.  
 Pirke Aboib. cap. 5.  
 b De Judeis Grahenfib. vide Scal. animad. Euseb. 124. 1. et in Can. Isag. 278.



every ones Genealogy was registred, to manifest unto what particular tribe he belonged. These records *Herod* burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him.

(c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appear; but, all being unfounded, and amongst the rest *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

*Proselytes* were those Heathen people, who disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Proselytes* *ἡμεῖς προσεληλυθῆναι*, from their coming and adjoining unto the *Jews*. Concerning these *Proselytes*, we will consider these three things. 1. The several kinds of *Proselytes*; 2. The manner of making them; 3. In what account or respect they lived amongst the *Jews*.

First, the kinds of *Proselytes* were two; *גר ברי* *Ger berith*, *Proselytus fœderis*, A *Proselite of the Covenant*.

He submitted himself unto the Circumcision, and to the whole *Mosaical* Pedagogy. (d) The *Rabbies* term such a one *גר צדיק* *Ger tzedek*, *Proselytum justitie*, A *Proselite of righteousness*. Secondly, *גר שער* *Ger sabagne*, *Proselytus portæ*, A *Proselite*, or stranger within thy gates, *Deut. 14. 21*. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called *גר תושב* *Toschab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to the *Mosaical*

*Euseb. Eccl. hist. li. 2. cap. 6.*

*Proselytes*  
are —  
derivation  
of y word  
*proselite*.

e Scheindler in  
pentaglos p.  
153er

f A. d. s. s.  
וואאז. s.

g Wses Kofsen.  
fol. 10. col. 2.

במילה  
ובשניה  
ובחצא  
רשע  
קבנ

h Drusius de  
trib. Sess. 2. p.  
102.

i Mses. Egypt.  
ius in flure-  
biab. Perek. 1.  
fol. 137. vide  
Serravium tri-  
baref. l. 2. c. 1.

rites, and ordinances, onely he was tyed to the obedience of those Commandments which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandments ; (e) which they reckon thus : 1. Judgements or Punishments for Malefactours. 2. Blessing the name of God ; under this is contained the keeping of the Sabbath. 3. Disclaiming of Idolatry. 4. Uncovering ones nakedness. 5 Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews* (f) *Men that feared God* of every Nation under Heaven, *Acts* 2. 5.

Secondly, to the making of on : to be a *Proselyte* of the *Covenant* according to the difference of sex, and the difference of times the Rites of initiation varied. To the making of (g) a *Male-Proselyte*, at first three things were required. 1. \* *Circumcision*. 2. *A kind of purification by water*. 3. *The blood of Oblation*. This oblation was commonly two *Turtles* or *Pigeons*. To the making of a *Woman Proselyte*, were required onely *purification by water*, and *Oblation* (h). Now because the *Jews* have neither *Altar*, nor *Sacrifice*, they say that for the *Males*, *Circumcision*, and *purification by water* sufficeth; and for the *Females*, only *purification by water*. (i) In *Dauids* time, they say that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, by this *purification*.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until *Christ* is institution : yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*,

*far, as appeareth by their coming unto John, questioning not so much his Baptism, as his Authority, by what authority he baptized: Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John 1. 25.*

Thirdly, the respect borne by the *Jews* towards *Profelytes*, was charitable; (*k*) they used no upbraiding terms towards them, saying *Remember thy former deeds*. Notwithstanding it was also provided, (*l*) No *Profelyte* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb, which admonished them of wariness: (*m*) *Vel ad decimam usq; generationem a Profelytis cave*; Beware of *Profelytes* to the tenth generation.

$k_1^2 P$  *Fag* *Exod.*  
22.21.

1 Moses Egypt.  
livit. Iad traß.  
Sanhedrin c 2.

in Casaub ad-  
ve. f. Baron. 27.

27. } = Self  
Cave

## CHAP. IV.

*Of their Kings.*

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedec* was King and Priest; *David* King and Prophet; others simply *Kings*. *Melchisedec* was King and Priest, *David* King and Prophet. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the same man, intimates that supreme Authority should alwayes be accompanied with care of Religion: In which respect *Joash*, when he was annointed King, received the Testimony, or Book of the Law, 2 *Kings* 11. 12. Neither did these two meet only in *Melchisedec* & *David*, but the same man among the *Heathens* (a) was oftentimes King and Priest. And *Trismegistus* had his name *Ter-maximus*, (b) because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All Kings were not annointed,

a Rex /mus.  
Rex idem bo-  
minum Phabi-  
que Sacerdos.  
Virg. Aeneid.  
lib. 3.  
b Alex Nepoli-  
tano.

a Rex 'nius.  
Rex idem bo-  
minum Phari-  
que Sacerdos.  
Virg. Aeneid.  
lib. 3.

b Alex Nepolit.  
lib. 2. cap. 6.

unction  
of Kings

but only those in whom succession was broken; and there the first of the family was anointed for his Successors, except in case of dissention; where there was required a renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

difference  
of Anointing

Furthermore, *Saul* and *Jehu* were anointed *בֶּשֶׁמֶן* *Bepac*, with a *cruse* of oyl, to shew the short continuance of their Kingdoms. *David* and *Solomon* were anointed *בִּכְרִית* *Bekeren*, with an *horn* of oyl; that is, in a plentiful measure, to shew the long continuance of their Kingdoms.

ca. *Valer. Max.*  
lib. 1. cap. 6.  
d. *Alex. ab*  
*Alex. lib. 1.*  
cap. 6.

As Kings were distinguished from the People by many Ensigns of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entering into battel, changed his apparel, *1 Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them (d) yea Purple above others was affected by the Emperors and Nobility of *Rome*; and white by the Nobility of the Jews: whence the *Hebrews* term their Noble men, and such as were of best rank *חַוִּים* *Chorim*, *Albatos*, men clad in white; and on the contrary, men of meaner rank, *חֲשֻׁכִּים* *Chashkucim*, *Sordidatos*, men clad with a foul garment. Hence is that of Saint *James*; If there come a man with a gold ring, and in goodly apparel *ἐν ἰσχυρῇ ἀμύρᾳ*, in a white garment, and there come also a poor man, *ἐν ὑπαρᾷ ἐσθῆτι*, in a vile or foul raiment, *James* 2. 2. This may be the reason, why, when the Jews accused Christ of treason, *Pilate* his Souldiers clad him in purple, *Matth.*

*Matth. 27. 28. and Herod the Tetrarch of Galilee put on him a white garment, Luke 23. 11. both therein applying themselves to the customs of their own Country, and in derision clothing him as a King.*

## CHAP. V.

*The High-priest, Priests, Levites, and Nethinims.*

**T** Here were three ranks and degrees of Ministers about the Temple; *Priests, Levites, and Nethinims*; they may be paralleld with *Ministers, Deacons, and Sub-Deacons*, in the Primitive Church: Over all these, the *High-priest* was chief.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tied to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 Kings 23. 4.

Except *Aaron*, and those that issued from his loines, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-priest*, and the *second or inferior Priests*, there are two things considerable. First, their *Consecration*: Secondly, their *Office*. In both these, somewhat they differed, in somewhat they agreed.

In their *Consecration* they differed. First, (a) The *High-priest* was *anointed*: the materials of this *Chrism* or oyntment are prescribed, *Exod. 30. 23.* It was poured upon *Aarons* head, *Levit. 8. 12.* It ran

*a Hinc Sacerdos summus in fonte legitur Sacerdos unus, Levit. 4. Jonathan habet Sacerdos magnus et summus. Diserte Aben Esra, Sacerdos magnus ipse est Sacerdos unus. Hinc Tyrannus, dicitur clarus, Sacerdos unus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

*y Deora of Ministers*

*note*  
 down to his beard, and to the border of his garments, *Psal.* 133. 2. The *Second Priests* were only sprinkled with this oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*, who was *anointed* with the oyl of Gladness above his Fellows, *Psal.* 45. 8. He was *anointed* above his Fellows, *Extensive*, and *Intensive*. *Extensive*, for though *Aaron* was *anointed Priest*, *Saul* *anointed King*, *Elisha* *anointed Prophet*, *Melchisedeck* *King and Priest*, *Moses* *Priest and Prophet*, *David* *King and Prophet*; yet none save only *Christ*, *King, Priest, and Prophet*. *Intensive*, he was *anointed*, we *sprinkled*. He was *full of grace and truth*, *John* 1. 14. And from his *fulness* we received grace for grace, *ver.* 16. And all Christians, especially Ministers, are unto *God* the sweet favour of *Christ*, *2 Cor.* 2. 5.

*Priests Garments*  
 Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-Priest* wore at the time of his ordinary ministration in the *Sanctuary*, eight Garments, *Exodus* 28. First, *Breeches of linnen*, put next upon his flesh. Secondly, *A Coat of fine linnen*, put over the breeches. Thirdly, *A girdle embroidered, of fine linnen, blew purple, & scarlet*, wherewith the coat was girded. Fourthly, *A Robe all of Blew*, with seventy two bells of Gold, and as many Pomegranates of blew purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, *An Ephod of gold and of blew purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two fair *Beryl Stones*, engraven with the names of the Twelve Tribes of *Israel*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, *A Breast-plate wrought of gold, blew, purple, scarlet, and fine*



**LIB. I. The High-Priests, Priests, Levites, &c.**

19

*fine linnen*, which being a span square, was fastned by gold chains and rings, upon the *Ephod*: herein were set *twelve* several Stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Urim* and the *Thummim* placed, Seventhly, *A Miter of fine linnen*, sixteen cubits long, wrapped about his head. Eighthly, *A plate of purple gold, or holy Crown two fingers broad*, whereon was engraven *Holiness to the Lord*: this was tyed with a blew-lace upon the fore-front of the *Miter*.

Priests  
Garments

These eight Garments the *High-Priest* used in his ordinary ministration, and they are termed by the *Rabbies*, בני יוהי, *Bigde Zabab*, *Vestimenta aurea*, *Golden Vestments*, because of their richness in comparison of other extraordinary Garments. which he wore onely once a year, when he entred into the *Holy of Holies*, upon the Propitiation day, *Lev. 15. 4. 23.* These latter are called בני לבן *Bigde Laban*, *Vestimenta alba*, *White Garments*; they were in number four. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen Miter*, *Levit. 16. 4.*

In the time of the *Second Temple*, (a) because the *chrism* or holy Oyl could not be found, therefore, as formerly in respect of his *unction*, the *High-Priest* was called by the *Talmudists*, מִיִּתְרַבֶּה מִשְׁחָה *Mithrabe Mischah*, *Austus unctione*, *The annointed*; so when the Oyl was lost in regard of his *Garments*, he was termed, מִיִּתְרַבֶּה בְּגָדִים *Mithrabe Begadim*, *Austus Vestibus*, *The cloathed*. Those forementioned Garments (b) the *High-Priest* might not wear abroad in the City, unless some urgent occasion compelled him, as

a Caneus lib 2.  
de rep. Heb. cap.  
7. pag. 222.

note

*Simeon the just* did, when he went forth to meet *Alexander the Great*.

b Moses Katsen-  
sis precept, af-  
fr. 173. f. 212.  
col. 3.

In his apparel the threefold Office of our *Saviour*  
*Christ*



*Christ* was shadowed: the *Crown* signified his *Kingly Office*; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical Office*: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomegranats*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breast-plate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*, *John* 10. 3.

The *inferiour Priests* had onely four Garments, which they used in their ministraton. 1. A linnen breeches. 2. A linnen coat. 3. A linnen Girdle. 4. A linnen bonnet, *Exod.* 28.

Thirdly they differed in their marriage. The *High-priest* might not marry a *Widow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *first love*: from a *divorced Woman* he could not expect the *first*, or *just love*: from an *Harlot*, neither *first*, *just*, nor *onely love*: all which *Christ* (whom the *High-priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widow*, *Levit.* 21. 7.

The *High-priest*, and the *Inferiour Priests* agreed in their consecration in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certain *Sacrifices*, *Exod.* 29. Fifthly, that both should have of the blood of the other *Ram*, put upon the tip of the right ear, the thumb

note

Whome y  
High-priest  
might not  
marry.

thumb of the right hand, and the great toe of the right-foot, *Exod. 29. 20.*

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb. 5. 4.* Hence *Consecration* in the Hebrew phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who soever would, he *Filled his own hand*, *1 King. 13. 33.* that is, *He thrust himself into the Priesthood.*

In the discharge of their offices, the *High-priest* differed from the other *Priests*: First, because he onely, and that but once a year, entred into the *Holy of Holies*, *Exod. 16. 34.*

Secondly, the *High-Priest* might not mourn for the death of his neerest kin, *Levit. 21. 10, 11.* The phrases used there to expresse mourning are two. First, *uncovering the Head*. Secondly, *Renting the Cloths*. Of both these somewhat is spoken in the Chapter of *Burial*; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus; saying, (e) That it was lawful for the *High-priest* to tear the skirt, or nether part of his Garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth. 26. 65.* The *inferiour Priests* might mourn for these six; *Father, Mother, Son, Daughter, Brother, and Sister, that had no husband*, *Levit. 21. 2.*

In the discharge of their Offices, the *High-priest*, and  
D
others

Ordination

Note

Vid. pag.

20 & 21.

note

e Vide Canaan  
 de rep Heb. lib.  
 2. cap. 3.

other *Priests* agreed in these Particulars: First, they both burnt incense and offered sacrifices, 1 *Chron.* 6. 49. Secondly, they both sounded the Trumpets, the use whereof was two-fold; sometimes to sound an alarm in the war, sometimes, to assemble the people and their Rulers, *Numb.* 10. Thirdly, they both slew the sacrifices, 2 *Chron.* 29. 22. Fourthly, they both instructed the people, *Malac.* 2. 7. Fifthly, they both judged of leprosie, *Levit.* 13. 2.

For the more orderly performance of these offices, the High-Priest had his Suffragan, (d) called *Sagan*, who in case of the High-Priest's pollution, performed his office. Of this sort was *Zephaniab*, *Jer.* 52. 24. And of this sort *Annas* is thought to have been, when *Caiaphas* was High-Priest. (e) In this sense they interpret *Annas* and *Caiaphas* to have been High-Priests the same year, *Luk.* 3. 2. The High-Priest and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The Patriarch of *Constantinople* and his *Primore* termed *Protosyncellus*, and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in war, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Priests* might equally serve in his order, King *David* distributed the whole company of them into twenty four ranks or courses, called *ignuslati*, *Turme*, *vices*; *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the succession of *Priests* was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazers* family he divided into sixteen ranks, and *Ithamars* into eight: the division was by *Lot*; the first

Lot

e *Causab* ad.  
ver. *Baron* p.  
243. It. *Joseph*  
*Scaliger*. in  
*Prol.* ad *Enf.*

similitude  
of High priest  
to our Bishop  
&c.

Lot fell to *Jehoiarib*, the second to *Jedaiab*, the third to *Hairim*, &c. 1 *Chron.* 24. Every rank or course served weekly in the Temple by turn, and the ranks received their names from those who at that time were the heads of the several families, and ever after retained the same names. The chief of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many *High-Priests* assembled together, *Mark* 14. 1. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burn incense, who lay the beasts, who lay them on the Altar, who dress the Lamps, &c. *Zacharias* was of the course of *Abia*, *Luke* 1. 5. that is, of the eighth course, and his lot was to burn incense, *Luke* 1. 9.

The office of the *Levites* was, to pitch, to take down to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gerson*, *Cobath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguished into 3 orders, *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cobathites*. The wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Num.* 3. This was the office of the *Levites*, in *Moses* his time, whiles they were on their journey, in the Wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the Temple, 1 *Chron.* 26. 20. others to be over-seers and Judges; others to be Porters, others Singers, 1 *Chron.* 23. 4.

Surpleſſes

{ The Singers in time of ſinging were clad in linnen-Robes, or Surpleſſes, 2 Chron. 5. 12. The Singers were divided into twenty four orders or courſes, 1 Chron. 25. 8. And the Porters into as many, 1 Chron. 26. that both might ſupply their turns weekly by lot, as the Priests did. In Moſes time alſo, their conſecration began at the five and twentieth year of their age: In Davids at the twentieth, 1 Chron. 23, 24. Ezra 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the Levites in Davids time, was not the ſame as in Moſes; and again, Moſes and David agreed not in the time of their conſecration. Again, in the Chriſtian Church we ſhall find in Matthias his election, the uſe of Lots; not ſo in Pauls, or any other of the Apoſtles: In their meetings, uſe of an holy-kifs; and at the Lords Supper, uſe of their Love-feaſts: both now antiquated throughout Chriſtendom.

conſecration  
Vid. pag. 117

initiation

manner of  
conſecration  
and. ſup.who can con-  
ſecrate.

{ Moreover, there are certain degrees obſervable among the Levites: Firſt, their Initiation, when they were a month old, they were Initiated and preſented unto Gad, Numb. 3. 15. Secondly, their conſecration, they were conſecrated by Impoſition of hands, when they were five and twenty years old, Numb. 8. 24. From thence for five years following, they learned their Office. Thoſe that impoſed hands on them are ſaid in the Text, Numb. 8. 10. to be the ſons of Iſrael. Chazkuni interpreteth that place, the Firſt-born of Iſrael. They were the Representative Church; and in alluſion to this, the Church of Chriſt is called the Church of the Firſt-born, Heb. 12. 23. At the ſame time the Levites were waved by the Priests, that is, as the Greek reads it, (f) Separated, which word is uſed for the Miniſters of Chriſt, (g) Separate me Barnabas

f Apoſt.  
agor.  
g Appellaſs.

bas and Paul, *Act. 13. 2.* Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb. 4. 3.* Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (b) and likewise to over-see and instruct younger Levites in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well, get themselves a good degree, *1 Tim. 3. 13.* The like kind of (i) degrees are observable among the *Vestal Virgins*: they remained in their Nunnery thirty years. Ten years they learned the Mysteries of their Profession; Ten years they exercised them; and Ten years they taught them others. From this custom of *Imposing hands* on the Levites hath flow'd the like custom, used by the Apostles in conferring Orders, *Acts 6. 5. 1 Tim. 5. 22.*

*Ministration.*

*hFrancisc. Jun. Analit. Expos. Numb. 8.*

*120229*

*i Dionys. Naly. carna. lib. 2.*

*Vestal Virgins degrees*

*consecration. vid. pag. 20*

Observe the difference of these three phrases, *ἡ ἐπίθεσις τῶν χειρῶν*, the imposition of hands. *ἡ ὑψώσις τῶν χειρῶν*, the holding up of hands, in token of elevation or ordination, *Act. 14. 22* And *ἡ ἵστασις τῶν χειρῶν*. A stretching forth of the hands. Both the first gestures were used in Ordination, or conferring Orders. The first of all, namely, imposition of hands, was borrowed from the Hebrews. The second; namely, the holding up of hands, was taken from the (k) Athenians, who had two sorts of Magistrates, *Κληρώσι* Magistrates chosen by lots: and *ὑψώσις* Magistrates chosen by holding up of hand. The third gesture of the hands, called *ἡ ἵστασις τῶν χειρῶν*, A stretching forth of hands, (l) sometimes is termed *τὴν χειρὶν νύμνα*, the beckning with the

*Note*

*y imposition of hands*

*holding up of hands*

*Herodian p. 45*



21  
 עקבאס  
 חפ"ו

hand, a gesture used in craving silence; so Paul stretched forth the hand, and answered for himself, *Acts* 26. 1.

m Moser Kot-  
 sen. fol. 211.  
 col. 4.

There were (*m*) another sort of holy persons termed *תַּיָּוָו וְזָנִי* *Ansche Magnamad, Viri stationarii*; the Law requiring, that, whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four *rank*s and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every *rank* had one *fore-man*, chief above the rest, termed (*n*) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. from *נָתַן* *Nathan*, which signifieth to *give*, because they were given to the service of the *Temple*. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of the wood, unto the drawer of thy water. *Deut.* 29. 11.

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e office of  
 y Nethinims

de derivation

y Nethinims



There are divers names given unto the Expositors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three distinct periods of time; in which the names altered. First, from *Adam* until *Moses*; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the dayes of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family, so afterward every *first-born* supplied these two offices, together with the *princely* office in their several families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Priesthood*. *Adams Priesthood* is gathered hence, (a) because that *Gen. 4. 3. and 4. Abel and Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the *first-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, instead of the *first-born*, and as their λύτρον or price of *redemption*. *Num. 3. 41*. In the second period, though a *private Catechetical exposition* of the Law belonged to the *Masters of families*, yet the *publick Ministerial exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors; In general we may call them *teachers of Israel*, *Joh. 3. 10*. We may distin-

a Bertram Po-  
lit. Jud. c. 2.  
p 17.

distinguish them into three several sorts. 1. *Wise men*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, 1 *Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wise men*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *prophecy*, or to be a *Prophet*, hath divers acceptations in *Scripture*. First, it is taken for the *books* and writings of the *prophets*. They have *Moses* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of *God*: no *Prophecy* in the *Scripture* is of any private motion, 2 *Pet.* 1. 20. Thirdly, those unto whom *God* vouchsafed familiarly to reveal himself, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 50. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of *Prophet*, *Mat.* 10. 14. Lastly, it is taken for those, who are enabled by *Divine Revelation*, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Ejay* 1. 1. because *God* extraordinarily enlightned their minds with the knowledge of these secrets.

There are three observable names applied to *prophecy* in *Scripture*. 1. *Verbum Domini*: 2. *Visio*: 3. *Onus*. The Word of the Lord: *Visio*: A *Burthen*. The first importeth the Lord speaking, or revealing his secrets; the second implyeth the *Prophets* attending, or beholding them; the third being applied onely to *Judgements*, signifieth the burthensomness of them on that people against whom they came forth.

For

Upon whom  
the title Rabbi  
was prefixed

1. To prophecy,  
or to be  
Prophet  
2. To be  
Seers  
3. To be  
Interpreters  
4. To be  
in Scripture

1. observable  
names app=  
2. To be  
3. To be  
4. To be

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Scholars* were termed (b) *Filii prophetarum*, children of the *Prophets*, 2 *King*. 6. 1. unto which phrase there is allusion, *Matt*. 11. 19. *Wisdom is justified of her children*: by reason of this Relation the *Prophet* sometimes is called a *Father*; *Elisba* cryed out, My *Father*, my *Father*, 2 *King*. 2. 12. The (c) *Targum* expoundeth that place, *Rabbi, Rabbi*; as much as to say, my *Master*, my *Master*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our Saviours speech, *Matth*. 23. 6. *Call no man Father upon earth*.

The (d) *Scripture* sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea* the son of *Beeri*, *Hof*. 1. 1. And such a one the *Hebrews* confess to be both a *Prophet*, and the son of a *Prophet*. Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; such a one they confess to be a *Prophet*, but not the son of a *Prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the name of the *City*, then he is thought to be a *Prophet of Jerusalem*.

2. *Wisemen*: This Title though in it self it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, (e) it was either arrogated by the *Pharises*, or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary wisdom, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharises* were called (f) *Masters of the Traditions*: And hence was that counsel of *R. Eleazer* to his *Scholars*, (g) that they should forbid their children from the study of the

Colledge  
Schools  
were

b *Modem scusa*  
Grati. appell.  
runt artis me-  
dica condidat  
iz *scor* tradat  
E a. *Epist* dedi-  
catorio *Hilarij*  
p. 119.

c *Targum*  
2 *Reg*. 2.

d *Kimchi* in  
p. 119. ad  
*Hofchan*.

e *Gorionid. lib.*  
4. cap. 20.

f *Drus. de trib.*  
sect 86.

g *Buxto. f. f.*  
*Rocens operis.*  
*Talmud* p. 155.

a *prophet*  
of *Jerusalem*

b *Kimchi* in  
p. 119. ad  
*Hofchan*.

c *Targum*  
2 *Reg*. 2.

d *Kimchi* in  
p. 119. ad  
*Hofchan*.

e *Gorionid. lib.*  
4. cap. 20.

f *Drus. de trib.*  
sect 86.

g *Buxto. f. f.*  
*Rocens operis.*  
*Talmud* p. 155.

h Hieronym. ad  
Algasium.  
quest. 10.

*Bible*, and place them between the knees of their *wisemen*. (b) Likewise hence, when any of their *Doctors* did read Lectures, their saying was, *bi σοφοί ἡμῶν διδάσκουσιν*. Our *wisemen* do teach traditions. The like ambition we shall find among the *Grecians*, all of them striving to be intituled *σοφοί*, *Wisenen*; and hence, whensoever the chief of them had pleased the people in performance of their Orations, or any other publick business, they were honoured with a *Grand σοφός*, that is, with a loud acclamation of *σοφός, σοφός*. Well done, or, wisely done; until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus*, a Lover of wisdom; which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after times, to avoid the suspicion of arrogancy, refused the name of חכמים *Chacanim*, *Wisenen*, (i) and stiled themselves, תלמידי חכמים *Discipuli sapientium*, *Learners of wisdom*.

i Elias Toishit.

3. *Scribes*: This name was given to two sorts of men; some meerly *Laicks*, others *Clergy-men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may English them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the Scripture, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*. Gen. 49.7. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appropriated

k Solom. Jarc.  
bi. Gen. 49. Vi-  
de Ambros. Tom.  
cap. 3. & Tar-  
gam Hierosol.

priated to them; I leave to the inquiry of others; certain I am that the *Simeonites* had their own inheritance by lot, *Josh.* 19. 1. And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all Scriveners, yet those publick Notaries who were employed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal.* 45. 1. My tongue is as the pen of a swift Writer, or ready Scribe. Out of the body of these I conceive certain choise men to have been elected for publick employments; some to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, 2 *Kin.* 12. 10. Such were *Sheia*, 2 *Sam.* 20. 25. And *Shaphan*, 2 *Kin.* 22. 3. Others to attend the publick Courts and Consistories: they much resembled our *Clerks of Assizes*, these were termed, γραμματεῖς λαῶ the *Scribes of the people*, *Mat.* 2. 4. *It.* 1. *Mac.* 5. 42.

The second sort of *Scribes* belonged to the *Clergy*; they were Expositors of the Law, and thence are they called γραμματεῖς τοῦ νόμου, νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Efra.* 7. 9. *Expounders of the Law*, *Luk.* 7. 30. and *Doctors of the Law*, *Luk.* 5. 17. Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of Office, not of *Sett.* Of this sort was *Esdra*s, *Efra.* 7. 6. who though he were a *Levite*, yet (I) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romans*, for expounding *Sybilla's Oracles*: Or the *Canonists* in the Church of *Rome*. The word סופרים *Sopherim*, translated *Scribes*,

† Dr us. de  
bus fectis,  
c. 12. ex  
paraphraſi.

signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the Bible; which, as it is an argument of their industry, (m) so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were (n) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations upon our Saviour, *Mat. 23*. The *Scribes* accused him of blasphemy, v. 3. the *Pharisees* of eating with Publicans and sinners, v. 11. The *Scribes* accusation was a breach of the Law; the *Pharisees* a breach of Traditions.

3. The *Disputer*. (o) He insisted upon *Allegories*, and searched out mystical interpretations of the Text. Hence himself was termed *Darschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth-Hammidrash*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psal. 84. 7*. *They go from strength to strength*, (p) is interpreted, *from their Temple to their Beth-Hammidrash*, from an inferior to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint Paul. The *Wise men* were teachers of Traditions, the *Scribes* teachers of the Text according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they bred questions and disputations *ἐν τοῖς παύλαις*, 1 *Tim. 4*. Hence is it, that such an Expositor is termed *σοφιστής*, A *Disputer*. These three sorts of Preachers, which St. Paul termeth, the *Wise man*, the *Scribe*, and the *Disputer*, 1 *Cor. 1. 20*. are by the Hebrews named *חכם Chacham*, *סופר Soph*, *דורש Darschan*.

m Augustin. in  
Psal. 40.  
n Dausius de  
vib. lectis l. 2  
cap. 13.

o Vide Tisbit.  
in שרר

p Targum Ps.  
84. 7.



## CHAP. VII.

## Of their Title Rabbi.

ABOUT the time of our Saviour Christ his Nativity, Titles began to be multiplyed; and amongst the rest, these of *Rab*, *Ribi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they found as much as πολυμαθής *Alc*, that is, a *Master*, or *Doctor*, eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (a) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; & the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Scholar was termed תלמיד *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בורר *Bakur*, that is, one *chosen*, or *elected* in respect of his *election*, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמיכה *semicha*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and put thine hand upon him, Numb. 27. 18. At which time he that imposed hands on him, used (b) this form of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his own

a Arach in vome  
7728

סמיכה  
חבר  
איתר  
סמיכה  
Id est, cal gero  
interprete,  
Ego tibi impone  
manum. Ex. ma  
nus tibi imposi  
ta esto, Vitar.  
c. 5. p. 264. vide  
etiam Cuneum  
de Rep. Heb. 1.  
cap. 21.



name being suppressed, he was called only by his *Fathers name, the son of N.* When he was made *Graduate by imposition of hands*, then was he called by his *own name, N. the son of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*; at first was termed only *Ben Maimon*, the son of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called *רמב"ם Ramban*, which abbreviature consisting of Capital Letters, signifieth, *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called *The son of Gersom*, afterward *Levi the son of Gersom* at last, *רב"ל Rablag*, *Rabbi Levi the son of Gersom*. This distinction of *Schollars, Companions, & Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, (c) *I learned much of my Rabbies, or Masters, more of my companions, most of all of my Schollars.* That every *Rabbi* had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ*, and said, *God save thee Rabbi*, *Mat. 26. 49.* In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John 3. 26.* and *Christ* by the name of *Rabbi*, *John 1. 38.* But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was (d) thus. The chief *Rabbies* sate in reserved Chairs; these are those chief seats in the Synagogues, which the Scribes and Pharisees so affected, *Mat. 23. 6.* Their *Companions* sate upon Benches or lower Forms; their Schollars on the ground at the feet of their Teachers. Saint *Paul* was brought

c Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Abot.

d Philo Iud. Quod omnis probus, p. 679.

brought up at the feet of Gamaliel, *Act. 22. 2.* And Mary late at Jesus feet, and heard his word, *Luk. 10.*

39. The posture of their body differed according to their degrees. The (e) *Rabbi* is described to be *סור*

*Joseph*, one that *sitteth*: the *Companion*, *מטח*, *Muteth*,

the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosom, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (f) *sitting*:

The Scholar was termed *מהאבק*, *Mithabek*,

one that doth lie along in the dust; and this was a token of the Scholars humility, thus humbling and subjecting himself even to the feet of his Master:

(g) This same custom, it is thought, Saint Paul laboured to bring into the Christian Church, *I Cor. 14.*

Their Scholars were not all of equal capacity, whence (h) they said, some had *conditionem spongiae*,

others *clepsydra*, others *sacci facinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgement; others the

*Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which

Wine is so drained from the dregs, that onely the dregs remain behind: Lastly, others the *Ryng-*

*sieve*, which in winnowing lets out the coarser seed, and keepeth in the corn.

e Scaliger in  
*Tribares* cap. 5.  
*Ecc. c. 1. Bera-*  
*coib.*

f Pirke Aboth.  
cap. 4.

g Ambrosi  
*I Cor. 14.*

h Pirke Aboth.  
cap. 5.

## CHAP. VIII.

Of their Nazarites and Rechabites.

There are two sorts of *Votaries* mentioned in the Old Testament; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6.* I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer

refer the Reader to the aforesaid Texts of Scripture; here only will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life that they termed *Nazaræatum dierum*, this, *Nazaræatum sæculi*: of that sort was *Paul*, and those four with him, *Acts* 21. 24. Of this sort was *Sampson*, *Judges* 13. and *John Baptift*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture* but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino sanctus*, *ד' יי' ער*; which word (say they) containing thirty, expreſſeth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from *Natſar*, from whence cometh *Natſareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where *Christ* was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23. and those that embraced his Doctrine, *Nazarites*, *Act.* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewish ceremonies* with *Heathenish Rites*: so (b) they joyned together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judea*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved*. These *Hereticks* were called *Nazarites*, either of malice by the *Jews*,

a *Shcindlex. in Pentaglor.*

b *Hieronym.*  
*Isai.* 8. *Idem* re-  
fert *Epiphani-*  
*us.* 1. 1. *Tom.* 2.  
*ber.* 29.

to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians* misled by *Peters* Judaising at *Antioch*, Gal. 2. 11. And hence it is (c) that the Church at *Antioch*, in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, Acts 11. 26. *Symmachus*, that famous Interpreter of the Old Testament, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (e) three times every day, at morning, noon-tide, and evening, they closed their Prayers with a solemn execration, *Maledic Domine Nazareis*. Lastly, another sort of *Nazarites* there were, so termed from נזר: *Nazar*, signifying to abolish or cut off; (f) because they did abolish and cut off the five books of *Moses*, rejecting them as not Canonical.

c *Francisc. Jun. paral. lib. 1. 8.*

d *August. l. 19. contra Faustum Manichæum.*

e. 4.  
e *Epiphani. l. 1. Tom. 2. hæres. 29.*

f *Epiphani. l. 1. Tom. 1. hæres. 18.*

## CHAP. IX.

Of the *Assideans*.

[T is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men; I conceive of the *Assideans* thus: Before their captivity in *Babylon*, we shall find the word חסידים *Chasidim*, (translated *Assidai*, *Assideans*) to signifie the same as, צדיקים *Tsadikim*, Just, or good men: both were used promiscuously, the one for the other, and both stood in opposition to the רשעים *Reschagnim*, that is, *ungodly* or *wicked men*. At this time the

whole body of the Jews were distinguished into two sorts, *Chasidim*, and *Reschagnim*, good, and bad.

a-D. Kimchi.  
Psal. 103. 17.

b Pirke Aboth  
cap 5.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be holy above the Law. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine, is mine; and what is mine, is my own*. And it is probable, that the middle sort mentioned in the same place, who would say, *What is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

At this time the body of the Jews were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, *Reschagim*, Wicked and ungodly men. Secondly, *Tsadikim*, *Sixamim*, Just and righteous men. Thirdly, *Chasidim*, who are sometimes translated *issim*, Holy men, and that for the most part: (c) but sometimes also *atzaboi*, Goodmen: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the ungodly. Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, *Rom. 5. 6, 7*. The gradation standeth thus, Some peradventure would die, for one of the *Chasidim*, a good man: scarcely any, for one of

c Affidei, de  
quibus agitur.  
1 Machab. 2.  
13 vocantur a  
Iosepho, lib. 12.  
cap 15.  
atzaboi xj  
issimoi 78  
idraus.

of *Tsadikim*, a just, or righteous man; for the *Reschaganim*, or ungodly, none would die: Yet Christ dyed for us ungodly, being sinners, and his enemies.

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*; (d) and also from them (as it is probably thought) the Heresie of the *Tssenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not onely Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. (e) Some are of opinion, they rejected only traditions, and embraced all the books of Scripture: Which opinion forever we follow; they had their name קראים *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying Traditions with all their might. And if we follow the latter, then all this while the *Karaim* were far from Heresie: but in process of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

d Joseph. c. 11.  
lib. Tribares.  
c. 22.

e Joseph. Scalig. ibid.



## CHAP. X.

## Of the Pharisees.

a Quātamety-  
mologiam (cu-  
jus fundus ex  
auctor putatur  
Hieronymus,  
Præfat. in A-  
mos) refellit  
Scriptura He-  
braica; si enim  
Phariseus di-  
ceretur a verbo  
פָּרַשׁ Dividere,  
scriberentur  
Pharisa'i  
פָּרִישָׁאִי  
non  
פָּרִישִׁי  
b Geronides.  
c. 22.  
c Suidas.

Here are (a) three Opinions concerning the Etymology of the name Pharisee. The first are those which derive it from פָּרַשׁ *Parasch*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their open performance of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פָּרַשׁ *Parasch*, *Exponere*, *Explanare*; because they were of chief repute; and counted the profoundest *Doctors* for the exposition of the Law, so that they were termed (b) *Poruschim*, quia *Poruschim*; *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to separate. (c) In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *English* them *Separatists*. Their separation is considerable, partly in the particulars unto which, partly in those from which they separated.

d Drusus de  
trib. jethu, l. 1.  
c. 2.

First, They separated themselves to the study of the Law, in which respect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion unto this, the *Apostle* is (d) thought to have stiled himself, *Rom. I. II.*, ἀφωρισμένον εἰς εὐαγγέλιον *Separated unto the Gospel*: when he was called from being a *Pharisee*, to be a *Preacher of the Gospel*, and now not separated unto the Law, but to the Gospel.

c Suidas.

Secondly, They separated themselves, or at least pretended a (c) separation to an extraordinary sanctity of life

*life above other men.* God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, &c. Luke 18. 11.

The particulars, from which they separated themselves, were these.

First, From commerce with other people, as afterward will appear in their Traditions; whence they called the common people, by reason of their ignorance, *ἄνθρωποι τοῦ λαοῦ τῆς γῆς* *populum terræ, the people of the earth.* In the Gospel of Saint John 7. 49. they are called *ὁ λαὸς*. This people who knoweth not the Law are cursed.

Secondly, From the (f) apparel and habit of other men: for they used particular kinds of Habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ conculcatio sunt Phariseorum.* f R David. Sa-  
phon. 1. 8.

Thirdly, From the (g) customs and manners of the world. This heresie of the Pharisees seemeth to have had its first beginning in Antigonus Socheus. He being a Pharisee, succeeded Simon the Just; who was Coetaneane with Alexander the Great: he lived three hundred years before the birth of Christ. g Thisbues.

The Pharisees were (h) not tied to any particular Tribe or Family, but indifferently they might be of any. S. Paul was a Benjamite; (i) Hyrcanus was a Le- h Chrys. Mat.  
i Flavins Job.  
lib. 13. c. 18. vite. Each Sect had its Dogmata, his proper Aphorisms, Constitutions, or Canons: so the Pharisees had theirs. My purpose is, both concerning these and the other Sects, to note onely those Canons, or Aphorisms, wherein chiefly they were heretical, and one differing from the other.

First, The Pharisees (k) ascribed some things to Fate, or Destiny, and some things to mans Free-will. k Joseph. l. 13.  
c. 5.

Secondly, They confessed that there were Angels, and spirits, Acts 23. 8.

1 Joseph de bel  
ls Judaic. lib. 2  
cap. 12.

m Serar. 7. i.  
harez. l. 2. c. 3.  
II. Druf in pra-  
ter.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and (1) taught that the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they say, of good men, passed by a kind of Pythagorean *μετεμψυχοις* into other good men's bodies. Hence it is (m) thought that the different opinions concerning our Saviour did arise; Some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias* *Matth. 16. 14.* As if Christ his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

n Moses Kot-  
sens in praef. lib.  
praecept.

Fourthly, They did stiffly maintain the Traditions of their Elders. For the better understanding what their Traditions were, we must know that the Jews say the Law was (n) twofold, one committed to writing, which they called *שבתה תורה* *Thorahschebichtah* The written Law; the other delivered by tradition, termed by them, *תורה נעלפה* *Thorah begnalpe*. They say both were delivered by God unto Moses upon Mount Sinai, the latter as an exposition of the former, which Moses afterward delivered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the Pharisees, and the Sadducees. (o) The Pharisees said, Let us maintain the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And so, the Sadducees said, Let us not believe or hearken to any tradition or exposition, but unto the Law of Moses alone. The Traditions which they chiefly urged, were these;

o Gvionides,  
c. 25.

1. They would not eat until they washed their hands, Why do thy Disciples transgress the Tradition of the

the Elders? for they wash not their hands when they eat bread, *Mat. 23. 2.* This washing is said to have bin done *πρὸς αὐτοὺς*, *Mat. 7. 8.* that is, *often*, as some translate the word, taking *πρὸς αὐτοὺς* in this place, to signifie the same as *πρὸς αὐτοὺς* in *Homer*, *frequent*. Others translate the word *accurate*, *diligent*, intimating the great care and diligence they used in washing: with this the (p) *Syriack* Text agreeth. (q) Others think that there is, in the phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them *נְטִילַת יָדַיִם* *Netilath yadaim*, the *lifting up of their hands*. The *Greek* word *πρὸς αὐτοὺς*, is thought to expresse this rite, because in this kind of washing, *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble *ἑνὸς αὐτοῦ*, i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did (s) *cubitaliter lavare, wash up to their elbows*. Lastly, others (t) interpret *πρὸς αὐτοὺς* to be the fist, or hand closed, & the manner of washing thereby denoted, to be *by rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the

פ' נְטִילַת יָדַיִם  
 ἑνὸς αὐτοῦ.  
 q Joseph. Scal.  
 lig. Trihaer. c. 7.

r A. unster. in  
 Deut. 1.

s Theophylact.  
 in Marc. 7. 3.  
 t B. 2. a in majoribus suis annotationibus:  
 Marc. 7. 3.

super-

n Drusium, præ-  
terit. Mat. 15  
in addend. &  
Buxtorf synag.  
Judai c. 6 p. 53  
ex Talmud.

superstition, which only was aimed at in the reproof, though all the sorts of washing, to the *Pharisees* were superstitious, because they made it not a matter of outward decency and civility, but of religion, to eat with washt or unwasht hands, urging such a necessity hereof, (u) that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he dye with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*, this was reprov'd. 2. *Ordinary*, for outward decency; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Dent.* 21. 6. It was practis'd by *Pilate*, *Mat.* 27. 24. and alluded unto by *David*, I will wash my hands in innocency, so will I compass thine altar, *Psal.* 26. 6.

2. When they came from the Market they wash, *Mar.* 7. 4. The reason thereof, was, because they there having to do with divers sorts of people, unawares they might be polluted. The word used by Saint Mark, is, βαπτισαντες, they baptized themselves: implying the washing of their whole body. And it seemeth that those *Pharisees* who were more zealous than others, did thus wash themselves alwayes before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luke* 11. 38. Unto this kind of superstition *St. Peter* is thought to have inclined, when he said, Lord, not my feet only, but also my hands, and

and my head, John 13. 9. Thus finding his modesty disliked, when he refused to have his feet wash'd by his Lord and Master; now he leapeth into the other extrem, as if he had said, Not my feet only, but my whole body. Hence proceeded that Sect of the Hemerobaptiste, i.e. Daily baptists, so called (x) because they did every day thus wash themselves.

x Epiph. l. 2.  
Tom. 1. c. 17.

3. They wash'd their cups, and pots, and brazen vessels, and tables, Mark 7. 4.

4. They held it unlawful to eat with sinners, Mat. 9. 11. yea, they judg'd it a kind of pollution to be touch'd by them, Luke 7. 39. If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, Stand apart, come not near to me, or (as the words may be rendred) (y) Touch me not, for I am holier than thou, Esay 65. 5. (z) The like practice was in use among the Samaritans, who if they met any stranger, they cryed out,  $\mu\eta\ \pi\rho\acute{\iota}\sigma\tau\alpha\iota\ \sigma\upsilon$ , Ne attingas, Touch not.

יִלְחָצְנִי  
Ne attingas me  
z Scalig. de  
emend temp. lib.  
7. Idem refert  
Epiphani. lib. 1.  
Tom. 1. cap. 13;  
a Theophylact.  
in Luk. 18. 12.  
b Drusius in  
Luk. 18. 13.

5. They fasted twice in the week, Luke 18. 12. (a) Namely, Mondays and Thursdays. (b) Because Moses (as they say) went up into the Mount Sinai on a Thursday, and came down on a Monday.

6. They made broad their Phylacteries, and enlarged the borders of their garments, Matth. 23. 5. Here three things are worthy our consideration. First, What these Phylacteries were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) Epiphanius interpreteth these Phylacteries to be  $\pi\upsilon\lambda\alpha\kappa\tau\epsilon\iota\alpha\ \sigma\upsilon\mu\phi\alpha\sigma\epsilon\iota\varsigma$ , purple studs, or flourishes, woven in their garments: as if Epiphanius had conceived the Pharisees garment to be like that which the Roman Sena-

c Epiph. lib. vi  
Tom. 1. cap. 15.



c Voses Kotsen.  
prac. affir. 22.

f Maimon. in  
Tephillim. c. 4.  
foll. 8.

g Scalig. Tri.  
hæres. p. 258.

h Chrysoft. de  
Hier. in Mat.  
23.

tors were wont to wear, termed, by reason of those broad-studs and works woven in it, *Paticlavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were (e) two sorts, the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embossments, or flourishings woven in the cloth. Generally they are thought to be schedules or scrolls of parchment, whereof, as I noted, there were two sorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the hand*, fastened upon the *Left-arm* above the *Elbow* on the inside, that it might be near the heart. Both these sorts were worn, not by the *Pharisees* only, (f) but by the *Sadduces* also, but with this difference; The *Pharisees*, haply for greater ostentation, wore their *Hand-Phylacteries* above their *Elbows*: the *Sadduces* on the palms of their *Hands*. (g) Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13. 9.* It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

In these Parchments they wrote (h) only the *Decalogue*, or *Ten Commandments*, in the opinion of *Chrysostome* and *Hierom*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

1. The first began, Sanctifie unto me all the first-born, &c. *Exod. 13. 2.* to the end of the 10 verse.
2. The second began, And it shall be when the Lord.

Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the 16. *verse.*

3. The third began, Hear O Israel, *Dent. 6. 4.* and continued to the end of the ninth *verse.*

4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. *Dent. 11. 13.* to the end of the one and twentieth *verse.*

These four Sections written in scrolls of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore-head*, they wrote in four distinct pieces of Parchment, (i) especially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (k) In time of persecution when they could not openly wear these *Phylacteries*, then did they tie about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

Touching the name, *Moses* calleth them *מִצְוֹת מִתְּפִלִּין* *Mitaphoth*, which word hath almost as many *Etymologies*, as Interpreters; the most probable in my opinion, is, that they should be so called *per Antiphrasin*, from *προῖν* *Incedere*, to go or move, because they were *immoveable*: Hence the *Septuagint* translate them, *ἀσπασία* *Immoveable ornaments*. The Rabbins call them *Tephilim*, *Prayer-ornaments*: (l) others call them *Pittacia*, & *Pittaciola*, from *πίττακιον*, which signifieth a piece or parcell

i *Moses Ket-sens. fol. 104. col. 3.*

k *Manster de precept. affirm.*

l *Hieronym. in Mat. 23.*

parcel of Cloth. In the Gospel they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conserve* or *keep*. First, because by the use of them, the Law was kept and preserved in memory. Secondly, because the Pharisees superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be preserved from dangers. The word φυλακτήριον signifieth a Spell; and Hierome testifieth, that the Pharisees had such a conceit of these ornaments: In which place he compareth the Pharisees with certain superstitious women of his time, who carried up and down, upon the like ground, *parvula evangelia*, & *crucis ligna*, short sentences out of the Gospel, and the reliques of the Cross. The same Superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (m) Saint John's Gospel about their necks. And in the year of our Lord 692. certain Sorcerers were condemned for the like kind of Magick, by the name of φυλακτῆριοι, that is, *Phylacterians*.

Thus much of their *Phylacteries*: In the same verse is reproved the *inlarging of their borders*. (o) That which we read borders in the Gospel, is called, Num. 15. 38. תפילין *Tsisith*, *Fringes*: and גְּדֵלִים *Gedelim*, *Dent*. 22. 10. which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our Saviour Christ himself did wear them, Luk. 8. 44. The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the Pharisees, in making their Fringes larger, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (p) Greek and Latine sometimes,

m Scalig. Tishares. cap 7.

n Concil. quinti Sexti, Canon 61

o Vide D. Kimchi. Radit.  
p Τὸ μέγαλον δαι, apud Euripidem in Bucchis, valet, Magnifico id est, Efferre. Magnificare apud Varonem. Et Plinium eadem significatione usurpat Theodor. Beza in Mat. 23.

times, signifieth to *boast, vaunt, or brag of a thing*; and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the Commandments, *Numb. 15*. And for the furtherance of this duty, (q) they used sharp thorns in their Fringes, that by the often pricking of the Thorns, whether they walked or sat still; they might be the more mindful of the Commandments.

q Hieron. in  
Mat. 23.

There were (r) seven sorts of *Pharisees*. 1. *Phariseus Sichemita*, He turned *Pharisee* for gain, as the *Sichewites* suffered themselves to be circumcised.

r Talmud tract.  
Susa. cap. 3.

2. *Phariseus truncatus*, so called, as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. *Phariseus impingens*. He would shut his eyes when he walked abroad, to avoid the sight of Women, in so much that he often dash'd his head against the walls, that the blood gush'd out.

4. *Phariseus, Quid debeo facere, & faciam illud*. He was wont to say, *What ought I to do? and I will do it*. Of this sort seemeth the man in the Gospel to have been, who came unto Christ, saying, *Good Master, what shall I do? &c.* and at last replied, *All these have I done from my youth upward*, Luke 18.

5. *Phariseus mortarius*; So called because he wore a hat in manner of a deep *Mortar*, such as they use to bray spice in, in so much that he could not look upward, nor of either side; only down-ward on the ground, and forward or forth-right.

6. *Phariseus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariseus ex timore*; Such a one obeyed the Law for fear of punishment. He that conformed for fear

had

had respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *Affirmative*.

## CHAP. XI.

## Of the Sadduces.

**T**O omit other *Etymologies* of the name, there are two onely which have shew of probability.

(*Epiph. lib. 1*  
*cap 14.*  
*τὸν αἰρεσὶν*  
*αἱρεσὶν*  
*Σαδδουκαιο-*  
*μαχίας.*  
*Theophyl. l. 1.*

(*S*) Some derive it from *Sedec*, *Justitia*; as if they had been *Justitaries*, such as would justify themselves before *Gods Tribunal*. (*t*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

(*Epiph. heres.*  
*14. li. Tertul.*  
*de prascript.*  
*c. 5.*  
*x Origen contra*  
*Celsum. l. 2.*  
*y Epiph. heres.*  
*13.*

This *Sadoc* lived under *Antigonus Sochem*, who succeeded *Simeon the Just*. He was *Antigonus* his scholar, and by him brought up in the doctrine of the *Pharisees*, but afterward fell from him, and broacht the heresie of the *Sadduces*; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to (*n*) be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (*x*) after *Christ*; and although these two heresies did agree in many things; yet in a main point they differed. (*y*) *Dositheus* believed the Resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

(*z* *Aboth. cap 1.*

The occasion of this heresie was this. (*z*) When *Antigonus*

gonne taught, that we must not serve God as servants serve their Masters, for hope of reward, his scholars Sadoc and Baithus understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, spirits, &c.

Their Dogmata, Canons, or Constitutions, were, 1 They rejected (a) the Prophets, & all other Scripture save only the five Books of Moses. Therefore our Saviour when he would confute their errour, concerning the resurrection of the dead, he proves it not out of the Prophets, but out of Exod. 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Jacob*, Mat. 22. 32.

<sup>a</sup> Joseph Antiq. lib. 13 c. 12.

2. They rejected (b) all traditions. Whence, As they were called מין מין *Minnai*, i. Heretiques, in respect of the general opposition between them and Pharisees. First, because the Pharisees were in repute the onely Catholicks. Secondly, because in their doctrine, the Pharisees were much nearer the truth than the Sadduces: So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the Sadduces were (c) termed קראים *Karaim*, Biblers, or Scripturists.

<sup>b</sup> Elias de שו

<sup>c</sup> Drusus de trib. sect. 6. 8. l. 34. 130.

3. They said there was no reward for good works, nor punishment for ill, in the world to come. Hence Saint Paul perceiving that in the Council the one part were Sadduces, the other Pharisees, he cried out, *Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question*, Act. 23. 6.

4. They denied the resurrection of the body, Act. 23. 8. Matt. 22. 23. Luke 20. 27.

5. They said the souls of men are (d) annihilated at their death.

<sup>d</sup> Joseph. de bello Judaic. lib. 2. c. 11.

6. They denied Angels and spirits, Act. 23. 8.

7. They



e Joseph. l. 13.  
c. 9.

7. They wholly denied (e) Fate or Destiny, and ascribed all to mans Free-will.

f Joseph. Tom.  
1. lib. 1. heres.  
14.

The Samaritans and the Sadduces are of neer affinity: but yet they differ. First (f) The Samaritanes sacrificed at the Temple built upon Mount Gerizim; but the Sadduces sacrificed at Jerusalem. Secondly, The Samaritanes allowed no commerce with the Jews, John 4. 9. yea, the mutual hatred between the Samaritanes and the Jews was so great, that it was not lawful for the Jews to eat or drink with the Samaritanes. How is it that thou being a Jew, askest drink of me which am a woman of Samaria? Job. 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become Proselytes to the Jews, so did the Jews hate the Samaritanes, that they would not suffer a Samaritan to be a Proselyte. This appeareth by that solemn (g) Excommunication, termed Ex-

g Dunsius de  
trib. sect. lib. 3.  
cap. 11. ex Il-  
medech.

communicatio in secreto nominis tetragrammatis: the form thereof: as it was applied (say they) by Ezra and Nehemiah unto the Samaritanes, was thus. They assembled the whole Congregation into the Temple of the Lord; and they brought 300 Priests, and 300 Trumpets, and 300 books of the Law, and as many boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystery of the name Jehovah, and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he whicheateth of a Samaritans bread, is as he who eateth swines flesh) and let no Samaritane be a Proselyte in Israel, and that they should have no part in the resurrection of the dead. R. (h) Gersom forbade the breaking open of the Letters, under the penalty of this

h Buxtorf Epist  
ced. p. 19.

this *Excommunication*. This proveth what formerly was said; namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves; yea, both sate together in the same *Council*, *Acts* 23. 6. Now the *Samaritanes* and *Sadduces* agree. 1. In the rejection of all the others traditions. 2. In the rejection of all other Scriptures, save only the five Books of *Moses*. 3. In the denial of the Resurrection, and the consequences, as future punishments, and rewards according to mens works. But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of these Arguments and disagreements between them, read *Epiphanius*, *heres.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their Religion observable. First, the strange Nations, transplanted by *Salmaneser* into *Samaria*, when *Israel* was carried away captive into *Assyria*, worshipped every one the God of their own Countries, *2 King.* 17. Secondly, when they saw they were devoured by *Lyons*, because they feared not the Lord; the King of *Assyria* sent one of the *Priests* which was taken captive, to instruct them in the true worship of God: which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of Religions, worshipping the living God, and their own dumb Idols. Thirdly, *Manasses*, brother to *Jaddan* the High-priest, in *Jennsalem*, being married to *Sanballat*, the *Horanite's* Daughter, by reason of *Nehemiah's* charge of putting away their strange Wives, being driven to that exigent, that he must either put away his Wife, or forgo the hope of the Priesthood; by

*Sanballat's* means he obtained leave from *Alexander the Great*, to build a *Temple* (1) upon Mount *Gerrizim*, one of the highest Mountains in *Samaria*, whither many other Apostated *Jews* fled, together with *Manasses* being made their *High-priest*; and now the Sect of the *Samaritans* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh, *John* 4. 20. Our Fathers worshipped in this Mountain, &c.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadduces*, we may perceive a manifest opposition between them; yet both these joyned against *Christ*, *Mark* 12.

This heresie, though it were the greatest amongst the *Jews*, yet was it imbraced and maintained by some of the *High-priests* themselves: (m) *Joannes Hyrcanus* was a *Sadducee*, so were his sons, *Aristobulus* and *Alexander*, (n) and likewise *Ananus* the younger; so that *Moses* Chair was not amongst them exempted from error, no nor heresie.

m *Goriander*  
cap. 29.  
n *Euseb* hist. l.  
2. c. 23. Ex  
*Joseph. Antiq.*  
lib. 10. cap. 8.

## CHAP. XII.

### Of the Essenes.

THE *Etymologies* of the names *Essai*, or *Esseni*, i. e. *Essenes*, are divers; that which I prefer is from the *Syriack* *ܐܫܝܢ* *Asha*, signifying *ἰατρον*, to heal, or cure Diseases. (a) Hence are the men so often termed, *ἰατροὶ*, and the women amongst them, *ἰατροὶσσις*, that is, *Physicians*. For though

a *Joseph. de*  
 *bello Judaic.*  
lib. 2. c. 12. p.  
86.

though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

Of these *Essenes* there were two sorts: some *Theoricks*, giving themselves wholly to *speculation*; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter, *Philo* treateth in his book entituled, *Quod omnis vir probus*: Of the former, in the book following, entituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinance*, or *Constitutions*, did symbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The (b) *Pythagoreans* professed a communion of goods: So the *Essenes*. (c) they had one common purse or stock, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplied the others want, by a kind of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed Offices of service mutually one to another; for mastership and service cannot stand with communion of goods; and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*, (d) He that multiplieth servants, multiplieth thieves. When they travelled, besides weapons for defence, they took nothing with them, for in whatsoever City or Village they

b *Aul Gell* l. 1.  
6, ac. It. 1. acc.  
in *Pythag*  
Κοινὰ τὰ  
οἰκων εἰδὲ  
c *Joseph. lib. 18*  
cap. 2.

ד הנהגה  
שבת  
הנהגה  
Marbe gnaba-  
dim. Marbe go-  
zel Pirke.  
Abeth. cap. 1.

came, they repaired to the Fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*. Every Colledge had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessities. Secondly, *Others*, who entertained their *strangers*.

e Justin lib. 20  
f Joseph. de bello Judaic. lib. 2. c. 12.

2. The *Pythagoreans* shunned(e) pleasures. (f) So did the *Essenes*: to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off presently.

g Suid. It.  
h Eran. de varia his. l. 12. cap. 32.

3. The *Pythagoreans* (g) garments were white: (h) So were the *Essenes* white also, modest, not costly: when once they put on a suit, they never changed it till it was torn, or worn out.

i Joseph. de bello Judaic. lib. 2. cap. 12.

4 The *Pythagoreans* forbade (i) Oaths. (k) So did the *Essenes*; they thought him a noted liar, who could not be believed without an oath.

i Laert. in vita Pythagoræ.

k Philo Iadæm

l Suidas, It.

m Joseph de bello Judaic. lib. 2. cap. 12.

5. The *Pythagoreans* had their (l) Elders in singular respect. (m) So had the *Essenes*. The body, or whole company of the *Essenes*, were distinguished in *degrees* & *degrees*, into four ranks, or orders, according to their Seniority; and if haply any of the superior ranks had touched any of the inferior, he thought himself polluted, as if he had touched an *Heathen*.

o Philo de vita contemplativa.

p Laertius in vita Pythagoræ.

q Joseph Antiq. lib. 18. cap. 1.

6. The *Pythagoreans* drank (n) water. So did the (o) *Essenes* only water, wholly abtaining from wine.

n Suidas.

o Philo de vita contemplativa.

p Laertius in vita Pythagoræ.

q Joseph Antiq. lib. 18. cap. 1.

7. The *Pythagoreans* used (p) *divine* & *divine* inanimate Sacrifices. So did the (q) *Essenes*: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their *holy water* before sacrifice, for which reason

reason the other Jews forbade them all access unto the Temple.

8. The Pythagoreans ascribed (r) all things to fate or destiny. So the (s) Essenes. In this Aphorism all three Sects differed each from other. The Pharisees ascribed some things to Fate, and other things to Mans Free-will. The Essenes ascribed all to Fate, nothing to mans free-will. The Sadduces wholly deny Fate, and ascribed all things to the free-will of Man.

9. The Pythagoreans the (t) first five years were not permitted to speak in the School: but were initiated per *quinquennale silentium*, (u) and not until then suffered to come into the presence of, or sight of Pythagoras. To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus, nemo loquitur in vitis novem*; (x) Drusus renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or becknings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures, to signify their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the Pythagoreans, that it must be for five years, may be referred the initiation of the Essenes; for, amongst them none were presently admitted into their society, with full liberty, but they underwent four years of trial and probation. The first year they received *Dolabellum*, (y) *Perizonia*, & *vestem albam*; a spade, with which they digged a convenient place to ease Nature; a pair of Breeches, which they used in bathing or washing themselves; a white garment, which especially that Sect affected. At this time they had

r Suidas.  
s Ioseph. Antiq.  
lib. 13. cap. 9.

t *Quinquennale hoc silentium a Pythagora auditoribus suis indicium vocabant*  
u *quidam*  
x *cohibendo sermone.*  
y *Laertius in Pythagora.*  
x *Drusus de trib. sect. 14.*

y Ioseph de bello Judaico.  
lib. 2 cap. 12.



their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to observe all the Rules and Ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled him, upon which expulsion commonly followed death within a short time; for none having once entered this Order, might receive alms or any meat from other; and themselves would feed such a one, only with distasteful herbs, which wasted his body, and brought it very low: sometimes they would re-admit such a one being brought near unto death; but commonly they suffered him to die in that misery.

z Philo item  
Joseph.

a Joseph. de  
bello Judaic.

lib. 2. cap. 12.

10. The *Essenes* (z) worshipped toward the Sun-rising.

11. The *Essenes* bound themselves in their oath, to (a) preserve the names of *Angels*: The phrase implyeth a kind of worshipping of them.

b Joseph. ib.

c Philo de vita  
contemplat.

12. They were above all others strict in the observation of the (b) *Sabbath day*; on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature. (c) Yea, they observed *ἑβδομάδων ἑβδομάδας*, every seventh week, a solemn *Pentecost*; seven *Pentecosts*, every year.

13. They abstained from marriage, not that they disliked marriage in it self, or intended an end or period to procreation; but partly, in wariness of womens intemperance; partly, because they were persuaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt ut per triennium explorant valetudinem faminarum: Et si constanti purgatione apparuerint idonea partui, ita eas in matrimonia asciscunt. Nemo tamen cum pregnante concumbit, ut ostendant, quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children: the former sort preserved it by a kind of Adoption of other mens children, counting them as near Kinsmen, and tutoring them in the Rules of Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

d *Plin. hist. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned, *Judg. I. 16.* And thus by consequence the *Effenes* were as ancient, as the *Israelites* departure out of *Aegypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a distinct order or sect of people, but as a distinct family, kindred, or Nation, *Numb. 24. 21.* Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry,

e *Serarius Tribaref. l. 3. cap. 5.*

f *Ioseph. Antiq.*  
lib. 18. c. 2.

g *Sealig in*  
*Tribares. c. 23.*

h *Ioseph. l. 13.*  
cap. 9.

i *Ioseph. l. 13.*  
cap. 9.

k *Philo lib.*  
*quod omnis*  
*probus, pag. 67.*

husbandry, they sowed no seed; nor planted Vineyards, nor had any, *Jer. 55. 7.* The *Essenes*, on the contrary, they dwelt not in tents, but in houses; (f) and they employed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoyned the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one (h) *Judas*, who lived in the time of *Aristobulus* the Son of *Joannes Hyrcanus*, before our *Saviours* Birth about one hundred years: Howsoever the Sect was of greater antiquity; (i) for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Joathan's* time, the brother of *Judas Macchabeus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Iosephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to have been great, in *Philo* and *Iosephus* his time, (k) about four thousand, which being dispersed in many Cities, made the Faction weak: and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, especially

(especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this testimony was given of them by the Prophet *Jeremy*; for between *John* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the name of *Essenes* be not found in Scripture, \* yet we shall find in *S. Paul's* Epistles many things reproved, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 22. *Drink no longer water, but use a little wine.* Again, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils:* but especially *Coloss.* 2. in many passages the Apostle seemeth directly to point at them, *Let no man condemn you in meat and drink.* v. 16. *Let no man bear rule over you, by humbleness of mind, and worshipping of Angels,* ver. 18. *or* *as I shall find, Why are ye subject to Ordinances?* ver. 20. The Apostle useth the word *Touch*, which was applied by the *Essenes* to denote their *Ordinances*, *Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not,* ver. 21. Now the Junior company of *Essenes* might not touch their Seniors. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these ordinances they undertook, *as I shall consider, saith Philo*, for the love of wisdom: but the Apostle concludeth, ver. 23. That these things had only, *an outward show of wisdom.* And whereas *Philo* termeth the Religion of the *Essenes* by the name of *Asiatica*, which word signifieth religious worship, the Apostle

\* Vide Chemnit  
exam. conc. Tri-  
dent. part quarta  
pag. 120.

postle

people termeth in the same verse, *that was a voluntary religion, or will-worship*; yea, where he termeth their Doctrine *natural philosophy*, a kind of *Philosophy* received from their Fore-fathers by Tradition, Saint Paul biddeth them beware of *Philosophy*, *verse 8.*

We formerly observed two sorts of *Essenes*; *Practicks* and *Theoricks*; both agreed in their *Aphorisms*, or *Ordinances*; but in certain circumstances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, &c. they were *τεχνιται*, *Artificers*. The *Theoricks* spent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, *ωχνηται*, *Supplicants*.

3. The *Practicks* had every day their dinner and supper allowed them; the *Theoricks* only their supper.

The *Practicks* had for their Commons every one his dish of Water-gruel, and bread; The *Theoricks* only bread, and salt: If any were of a more delicate palate than other, to him it was permitted to eat Hyssop; their drink for both, was common water.

Some are of Opinion, that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons:

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists*, or *Apostles*.

2. The *Theoricks*, in that Book of *Philo*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own

own words. First, In calling the Doctrine of the *Esenes* *magister quædam*, A Philosophy derived unto them by tradition from their fore-fathers. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ autores, &c.*

3. The inscription of that Book, is not only *ἡ τοῦ Βασιλείου*, but also *ἡ τοῦ Χριστοῦ*. Now *Phila* (h) elsewhere calleth the whole Nation of the *Jews*, *τοῦ Χριστοῦ γένος*, which argueth, that those *Theoricks* were *Jews*, not *Christians*.

h Philo in Prin.  
lib. de legat.  
Caium.

## CHAP. XIII.

Of the Gaulonite, and the Herodians.

OTHER Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonite*. Secondly, *Herodian*. The *Gaulonite* had their names from one *Judas*, who (a) sometimes was called *Judas Gaulonites*, (b) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. After this man rose up *Judas of Galilee* in the daies of the tribute. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*: the name in *Greek* is one and the same, but differently read by *Expositors*. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judea*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judea*; that in *Saint Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herod's* son, was banished into *Vienna*, having reigned nine years; that, under *Herod the Great*: Whence there is an

a Joseph Antiq  
lib. 8. cap. 21.  
b Jo. 8. cap. 2.



observable Emphasis, in that Saint Luke saith, it was the first taxing, having reference unto this second.

d Joseph. loco  
superius citato.

(d) The occasion of this Faction was thus: When Cyrenius levied this Tax, and seized upon Archelaus, Herod's sons goods, then arose this Judæa opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none Lord, but only him who was Lord of Lords, the God of heaven and earth. Whence those that adhered unto him were called Gaulonites;

e Eusebius.  
Act. 5. 37.  
Theophylast.  
Luc. 13. 1.  
f Theophylast.  
in Luc. 13.

they were also called Galileans. (e) It was their blood that Pilate mixed with their sacrifices, Luk. 13. 1. For Pilate had not authority over the Nation of the Galileans. (f) The reason of this mixture is thought to be, because the Galileans forbade sacrifices to be offered for the Roman Empire, or for the safety of the Emperor; whereupon, Pilate being incensed with anger, slew them whilst they were (g) sacrificing. To this faction belonged those murderers, termed *Zealots*, mentioned, Acts 21. 18.

g Joseph. l. 7. de  
bello judaic.  
cap. 18. p. 983.

Concerning the Herodians, those that number them among Hereticks, make the heresie to consist in two things: First, in that they took Herod the Great for the promised Messiah; because in his Reign, he being a stranger, the Scepter was departed from Judah, which was the promised time of the Messiah's coming. Secondly, they honoured him with superstitious solemnities annually performed upon his Birth-day. Of Herod his Birth-day the Poet speaketh,

Cum

Herodis venerè dies, unæque fenestra;  
Disposita pinguis nebulam condere lucerna;  
Persæque uolæ, turbanque amplexu catinam;  
Cande non thymi, inquit, allafideliæ urno.

Perf. Sat. 1.

Now

Now whether this latter may be referred to *Herod the Great*, I much doubt; because I find not any Author among the Ancients to speak of *Herod the Great* his Birth-day: It was another *Herod*, *Tetrarch of Galilee*, otherwise called *Antipas*, whose Birth-day we read celebrated, *Mark 6.21*. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (b) many grave Authors avouching it, yet (i) others justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how often could they imagine, that *Herod*, a *Stranger*, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the *People*, that the *Messiah* must be a *Jew* born, of the *Tribe of Judah*, and of the house of *David*?

h *Ezeph. hieros.*  
10. & *Theophyl.*  
*Mat. 22.16.*  
or all places  
i *Hieron. Mat.*  
22.17.

Others say, (h) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k *Theodor. Be-*  
za *Mat. 22.16.*

To omit many other conjectures utterly improbable, I incline to Saint *Hieron.*, whose Opinion, (l) that the *Herodians* were those who stood busy for tribute to be paid to *Cesar*. It concerned *Herod*, who at first received his Crown from *Cesar*, to further *Cesar's* tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible depoling or dethroning; for it was in *Cesar's* power to take away the Crown again when pleased him. Now, in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our *Saviour* might have reference, saying, *Mat. 8.19. Beware of the leaven of the Pharisees, and of the leaven of Herod. Viz. Of their contagious Doctrine, and fox-like subtleties.*

l *Hieron. Mat.*  
22.17.

THE  
SECOND BOOK  
TREATETH OF  
PLACES.

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CHAP. I.

*Their Temple.*

**W**Hen the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publick worship. Afterward, when they were settled in the Promised Land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was moveable, and but for a time: The *Temple* fixed, and permanent: the state of the *Jews* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, Who shall sojourn in thy Tabernacle? Who shall rest in thine holy Mountain?* Psal. 15. 1.

There

There were in the same tract of ground three hills, *Sion*, *Moria*, and *Mount Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the Temple, and on *Mount Calvary* *Christ* was crucified. (a) But all these three were generally called by the name of *Sion*; whence it is, that though the Temple were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were upon *Mount Sion*.

a Genezard. in  
Chron. lib. 1.  
anno mundi  
3146.

In the Temple there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*: answerable to the *Body* of the Church. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the *Golden Censer*, and the *Ark* of the *Testament*, Heb. 9.4.

In (b) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*: thirdly, the *Tables of the Testament*, Heb. 9.4. Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, only the *Tables of the Law* were found in the *Ark*, 1. King. 8.9.

b Sant qui illud  
in 3 apud  
Apostolum, Heb.  
9.4. referunt ad  
τὴν σκηνὴν  
ut dicunt in Ta-  
bernaculo se-  
cundo, quod ap-  
pellent Sanctum  
Sanctorum, fu-  
isse urnam  
mannæ & vir-  
gam Aaronis,  
tabulam fide-  
ris videl. ur-  
nam. & vir-  
gam ante Ar-  
cam: (ita Mo-  
ses testis  
210.1.) tabu-  
lam autem in  
Arca.

The cover of this *Ark* was called *ιασμενον*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *ιασμενον*, our *Propitiation*, Rom. 3.25. & *ἱλασμός*, a *Propitiatory*, John. 2.2. At each end of the *Mercy-seat* stood a golden *Cherub*; each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, Exod. 25.22. Hence it is, that the Lord is said to sit between the *Cherubims*, Ps. 99.1. The posture of the *Cherubims* was such, that their faces were each towards the other, but both

both looking down towards the *Altar*; they fully shadowed out the people of the *Jews*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the *Table*, with the twelve *Loaves* of *Shew-bread* on it on the one side, and the *Candlestick* on the other. The *Incense-altar* was a type of our prayers, *Psal.* 141. 2. And that this *Altar* must be once every year sprinkled with the blood of the *Sacrifice* by the *High-priest*, *Exod.* 30. 10. It teacheth that our very prayers, except they be purified by the blood of *Christ*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the *Candlestick* a type of the *Word of God*. In them all, we may see the necessity of both *Ordinances* required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle* there was but one *Table*, and one *Candlestick*: In *Solomon's Temple* there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen *Laver*, in the *Court* of the *Temple* there were ten, and another great *Vessel* wherein the *Priests* washed: in the *Tabernacle* there were but two *silver Trumpets*; in the *Temple* there were an hundred and twenty *Priests* sounding *Trumpets*.

The *Courts* of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *Peoples Court*.

In the *Priests Court* were the brazen *Altar* for *Sacrifices*, and the *Laver* for the washing, both of the *Priests* and the *Sacrificers*. The *Laver*, and the *Altar* situated

situated in the same Court, signified the same as the water and blood issued out of Christ's side; namely, the necessary concurrence of these two Graces in all that shall be saved, *sanctification, justification; sanctification* in-imated by the Laver and blood: *justification* by the Altar and blood.

The Court for the *Priests*, and the Court for the *people* (e) were separated each from other, by a wall of three Cubits high. e *Jeseph. l. 3. c. 13.*

The Court for the *people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Solomon's Porch*, because it was built about with Porches, into which the people retired in rainy weather: It had *Solomon's* name, either to continue his memory, or because the Porches had some resemblance of that Porch which *Solomon* built before the Temple, *1 King. 6. 3. Jesus walked in the Temple, in Solomon's Porch, John 10. 23. All the people ran unto the Porch which was called Solomon's, Acts 3. 11.* That is, this *outward Court*.

In the midst of the *people's Court*, *Solomon* made a brazen Scaffold for the King, *2 Chron. 6. 13.*

This Court of the *people* went round about the Temple, and though it was one entire Court in the days of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehosaphat's* time, of whom we read, that he stood in the House of the Lord, before the new Court, *2 Chron. 20. 5.* that is, before the *womens Court*.

There was an ascent of fifteen steps or stairs between the *womens Court* and the *mens*, (d) upon these steps the *Levites* sung those fifteen Psalms immediately

d R. David,  
Kimchi Psal.  
110.



diately following the one hundredth nineteenth, upon each step one Psalm, whence those Psalms are entitled, *Psalmi graduales, Songs of degrees.*

In the *Womens Court* stood their *Treasuries*, or *Alms-box*, as appeareth by the poor Widows casting her two Mites into it, *Luk. 21. 1.* In Hebrew it is termed קרבן *Korban*, the *Chest of Oblations*; the word signifieth barely, an *Oblation*, or *Offering*, and accordingly *S. Luk. 21. 4.* saith, they all of their superfluities cast into the offerings; that is, into the *Korban*, or *Chest of offerings*. In Greek it is termed γαζοφυλάκιον, whence cometh the Latine word, *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King. 12. 19.* seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple* for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words spake *Jesus* in the *Treasury*, *John 8. 20.* It is worth our noting, that the Hebrew word צדקה *Tsedaka*, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten: And to this purpose they called their *Alms-box* קופת צדקה *Kupha-Sebel Tsedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote (e) this abbreviature מנא, *A gift in secret pacifieth anger*, *Prov. 21. 14.*

In *Herod's Temple* there were (f) four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legal-pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *womans Court*, with a stone wall of

e Euxtorf. de  
abbrev in  
מנא  
f Joseph. l. 2  
contra Apion.  
1966.

of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscription: (g) *Let no stranger enter into the holy place.*

The Temple at Jerusalem was thrice built. First, by Solomon: Secondly, by Zorobabel: Thirdly, by Herod. The first was built in seven years, 1 King. 6. 37. The second in forty six years: It was begun in the second year of King Cyrus, Ezra 3. 8. It was finished in the (h) ninth year of Darius Hystaspis. The years rise thus;

Cyrus reigned

30

Cambyfes

80

It was finished in the year Years.

of Darius Hystaspis 90

One year deducted from Cyrus his Reign, there remains 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among Divines, of which Temple that speech of the Jews is to be understood, John 2. 20. *Forty and six years was this Temple in building.* Many interpret it of the second Temple, saying, that Herod did only repair that, not built a new: but these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the Reign of King Darius, Ezra 6. 15. and Josephus speaketh of Herod's building a new Temple, plucking down the old. (k) It seemeth therefore more probable, that the speech is to be understood of Herod's Temple, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely forty six years, (l) for so many years there are precisely between the eighteenth year of Herod's Reign, (at which time the Temple began to be built) and the

K 2

year

g Μη δὲ εἰ-  
λὸν οὐλὸν ἐν  
τῷ τῷ ἀγίῳ  
παρῆναι.

In locum san-  
ctum transire  
alienigena non  
debet Joseph.  
de bel. Jud.  
lib. 6. c. 6.  
h Joseph. Antiq.  
lib. 11. c. 4.

i Joseph. Antiq.  
lib. 5 cap. ult.

k Vide Hyspi-  
de Orig. Templ.  
c. 3.

l Vide suppu-  
tationem Eu-  
accianam. an.  
3747.

year of *Christ his baptism*, when it is thought that this was spoken all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomon's*, Ez. 2. 12. It was inferiour to *Solomon's Temple*: First, in respect of the building, because it was lower and meaner. (u) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (n) *Ark of God*. Secondly, *Urim and Thummim*: God gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכינה *Scherina*, the habitation, or dwelling of God, and hereunto the *Apostle* alludeth, *In him dwelleth the fulness of the Godhead bodily*, Coloss. 2. 9. *Bodily*; that is, not in Clouds and Ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John the Baptist*, there stood up no *Prophet*, but only they were instructed *per filiam vocis*, which they termed בַּת קוֹל *Bath, Kol*, an *Echo from heaven*; and this was the reason why those *Disciples*, *Act. 19. 2.* said, *We have not so much as heard whether there be an Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater than the first*, Hag. 2. 10. I answer, *Herod's Temple* which

was

m Hospinian ex  
Talmudistis, de  
Orig. Templ. c. 3

n D Kimchi in  
Hago 1. 8 Fa-  
dem scribit.  
Rabbi Solomon  
ibid.

was built in the place of this, was of statelier building than Solomon's, and it was of greater glory, because of Christ his Preaching in it.

Herod's Temple was afterwards so set on fire by Titus his souldiers, (o) that it could not be quenched by the industry of man: (p) at the same time the Temple at Delphos, being in chief request among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, that God would put an end both to Jewish Ceremonies, and Heathenish Idolatry; that the Kingdom of his Son might be the better established.

o Genebraro  
Chro. l. 2. anno  
Christ 99  
p Theodoret. l. 3.  
c. 1. Sozomenus.  
l. 5. c. 19.  
20, 21.

## CHAP. II.

Their Synagogues, Schools, and Houses  
of Prayer.

THE word *Synagogue* is from the Greek, *συναγωγη*, to gather together; and it is applied to all things whereof there may be a collection, as *συναγωγὴ γαλακτός*, *copta lactis*, *συναγωγὴ κολίπων*, *collectio eorum quae sunt ad belium necessaria*. God standeth in *Synagoga Deorum*, the Assembly of Judges: But *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called, *בית מדרש* *Beth Hadrasheth*, the House of Assembly. The Temple at Jerusalem was the Cathedral Church; the *Synagogues*, as petty *Parish Churches* belonging thereunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land. The *Temple* being then too far distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* instead of the *Temple*. That they were in *David's* time appeareth; *They have burnt all the Synagogues of God in the land*, *Psal.* 74.8. And, *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath, *Act.* 15.21.

a *Sigonius* de  
rep. Heb. l.2.  
cap.8.

In *Jerusalem* there were (a) four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *strangers*: one for *strangers* was called the *Synagogue of the Libertines*, *Act.* 6.9. Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenui*, those that were free-born; (for many of those *Libertines* became *Proselytes*, and had their (b) *Synagogues*) or whether it were from (c) *Lubar*, signifying an *high place*; (for as their *Temple*, so their *Synagogues* and *Schools* were built on *hills* and *high places*) because it is said, *Prov.* 1.21. *Wisdom calleth in high places*: I leave to the judgment of the Reader.

b *Philo* in le-  
gat. ad Caium.  
c: ide Tremel.  
*Act.* 6.9.

Out of *Jerusalem*, in other-Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat.* 4.23. *Synagogues* in *Damascus*, *Act.* 9.2. *Synagogues* at *Salamis*, *Act.* 13.5. *Synagogues* at *Antiochia*, *Act.* 13.14. Yea, their tradition is, that (d) *Wheresoever ten men of Israel were, there ought to be built a Synagogue.*

d *Maimon.* in  
*Tephilla* c.11.  
Sec. 1.

e *Buxtorf.* de  
abbreviatur.  
*pag.* 23.81.174

Their *Synagogues* had (e) many *Inscriptions* over the gate was written that of the *Psal.* 118.20. *This is the gate of the Lord, the righteous shall enter into it.* In the walls,

walls, these and the like sentences; *Remember thy Creator, & enter into the house of the Lord thy God in humility. And prayer without attention is like a body without a soul. And silence is commendable in time of prayer.*

As the Court of the people before the Temple were distinguish'd by a wall into two rooms, the one for men, the other for women: so in the *Synagogues*, the women were separated from the men, (f) by a partition or Lattice, or wire-work.

f Talmud in  
172. Sura cap.  
ult. vi. Buxtorf.  
Synag. c. 9.  
p. 240.

In the *Synagogues* the Scribes ordinarily taught, but not only they, for *Christ* himself taught in them, &c. He that gave liberty to preach there, was termed ἀρχισυναγωγος. *The Ruler of the Synagogue.* There was also a *Minister* who gave the book unto the *Preacher*, and received it again, after the Text had been read. *Christ* closed the book, and gave it again unto the *Minister*, Luke 4. 20. This is probably he, whom they called שְׁלִיחַ אֲבִיר *sheliach Tsbhur*, the *Minister* or *Clerk* of the *Synagogue*.

Their *Schools* were different from their *Synagogues*. *Paul* having disputed for the space of three months in the *Synagogue*, because divers believed not, but spake evil of that way, he departed from them, and separated his Disciples, disputing daily in the *School* of one *Tyrannus*, Act. 19. 8, 9, 10.

Their *School* sometimes is called בית *Beth*, an house, simply, as appeareth by that saying; (g) *Octo-*  
*decim res de quibus contentio fuit inter domum Sam-*  
*mai, & domum Hillel, ne Elias quidem abolere posset.*  
Those 18 matters controverted between the house of *Sammai*, and the house of *Hillel*, *Elias* himself could not decide; that is, between their two *Schools*. Some-time it is called בית חמדרש *Beth hammidrash*, an house of subtle and acute exposition. Here points  
were

g Drusius de  
tribus sect. l. 2.



were more exactly and punctually discussed, than in the Synagogue, or Temple, whence they hold it a profounder place for exposition, than the Temple: To this purpose tend those sayings, (b) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Virtue to virtue*, Psa. 84. 7. \* they interpret a kind of promotion, or degree, in removing from their Temple to their School. In their Temple, their Sermons were, as it were, *Ad populum*; in their Schools, *Ad Clerum*.

As they had Synagogues, so likewise Schools, in every City and Province, and these were built also upon hills. There is mention of the hill *Moreh*, Judg. 7. 1. that is, *the hill of the Teacher*.

The *Masters* when they taught their Scholars, were said to give: *Give unto the wise, and he will be wiser*, Prov. 9. 9.

The *Scholars* when they learned any thing, were said to receive it: *Hear my son, and receive my words*, Prov. 4. 10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 Tim. 1. 15. that is, *learned*. The like phrases of speech are in use among the (i) *Latines*.

Whether their *Oratories* or places of prayer called *Proscutha*, were different places from their *Schools*, or *Synagogues*, I have not yet learned. That some of these were without the City, that proveth nothing, for so might *Synagogues* and *Schools* too. *Epiphanius* treateth of these (k) *Oratories*, but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (l) *Synagogues*, other (m) *Schools*. Of this house of

Prayer,

h Maimon. Te-  
philla. c. 11.  
Sect. 14:

\* Paraphrast.  
Chal. in hunc  
locum.

i Da, si grave  
non est. Hor. l. 2  
Satyr. 8.

Sed amen iste  
Deus qui fit, da  
Tyre nobis.

Virg. Bucol.

Accipe nunc

Danaum i. si

dias - Virg.

Aeneid l. 2

k Epiphanius, Tom

2. l. 3 c. 3.

l Beza AB. 16.

13.

m Philo Jud.

de vita Moysis,

p. 530.

prayer, mention is made; *Acts* 16. 13. In which S. Paul sate down and spake unto the women: which gesture intimateth rather preaching than praying: true, all gesture was in use for prayer; standing, kneeling, sitting: *Abraham stood before the Lord, Gen.* 18. 21. that is, he prayed. *The Publican stood afar off and prayed, Luke* 18. 13. Whence by way of Proverb they say, *(n) Sine stationibus non subsisteret mundus*; Were it not for standing, the World could not stand. *Stephen kneeled, Acts* 7. 60. *David sate before the Lord, and said, 2 Sam.* 7. 18. Yet sitting, when the speech is to the people; not to the Lord, implieth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect alms: Whence some use the word *(o) Proseucha*, to signifie an Hospital.

n R. Juda. in  
lib. Musat. vide  
Drus. pref.  
Matth. 6. 5.

o Quate quare  
Proseucha? Ju-  
ven. Sat. 3.  
p Caminus de  
locis N. Testam.  
cap. 5. p. 38.

The *(p) Talmudists* taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A saint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed *חטון Jethoma*, *pupillum*. The second *חטון Chetupha*, *Surreptitium*. The third, *חטון Ketugna*, *Secile*, quasi in duas partes sectum per ositantiam.

## CHAP. III.

## Of the Gates of Jerusalem.

**T**He gates of the whole circuit of the *(a) wall* about Jerusalem were nine: The Sheep-gate, *Neb.* 3. 1. This was near the Temple; and thorow it were

a Scheindler  
pentaglor.

b Strabius con-  
viv. l. 1 c. 11.

led the *Sheep*, which were to be sacrificed, being washed in the Pool *Bethsaidra* near the gate: *The Fish-gate*, *Nehem. 3. 3.* before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse-gate*, *Nehem. 3. 28.* were so called, because they were in manner of three several *Market-places*; and at the one Gate, *Sheep*, at the other, *Fish*, and at the third, *Horses* were sold. The *Old-gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Assyrians*; it was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

c R. *Juda* in l.  
*musar. vid.*  
*Dru. praterit.*  
*Juan 9. 22.*

Touching the Gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*, the one for those that were new married, the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* days sate between those Gates said unto the new married: *He, whose Name dwelleth in this house, glad thee with children.* Unto the mourner, *He, which dwelleth in this house, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken to the words of thy fellows.*

Among the *Jews*, the gates were places of chiefest strength, so that they being taken or defended, the whole City was taken, or defended: and they were chief places of *Jurisdiction*, for in them *Judges* were wont to sit, and to decide controversies. Hence proceeded

proceeded those phrases: *The gates of Hell shall not prevail against thee, &c.* And, *Thy seed shall possess the gate of his Enemies.*

## CHAP. IV.

*Of their Groves, and high Places.*

THE ancient Heathens did not only not build Temples, (a) but they held it utterly unlawful to do. The reason of this might be, because they thought no Temple spacious enough for the Sun, which was their chief God. Hence came that saying, (b) *Mundus universus est Templum Solis*; The whole world is a Temple for the Sun. Moreover, they thought it unfit to straiten, and confine the supposed Infiniteness of their fancied Deities within wall; and therefore when after-times had brought in the use of Temples, yet their God *Terminus*, and divers others of their Gods were worshipped in Temples open roofed, which were therefore called *Strudex*. This I take to be the reason why they made choice of Hills and Mountains; as the convenientest places for their Idols. These consecrated Hills, are those high places which the Scripture so often forbids. Afterwards, as the number of their Gods encreased; so the number of their consecrated hills was multiplied, from which their Gods and Goddesses took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these holy hills, the places of their idolatrous worship, they beset them with trees, and hence came the consecration of Groves, and Woods, from which their Idols many times were

<sup>a</sup> *Hospin. de Orig. Templ. pag. 1.*

<sup>b</sup> *Alex. ab Alex lib. 2. cap. 22.*

c Populus Alci-  
da gratissima,  
vitis Iaccho,  
Formosa myr-  
tus Veneri, sua  
Laurea Phæbo  
Virg. Eclog. 7.  
d Plin. Nat.  
Hist. l. 16 c. 44.  
e Maximus Ty-  
rius, Ser. 38.  
fol. 225. edit.  
Steph.

named. (c) At last some choice and select Trees be-  
gan to be consecrated. (d) Those French Magi, termed  
*Dryade*, worshipped the *Oak*; in Greek termed *Δρυς*,  
and thence had their names. The *Etrurians* worship-  
ped an *Holm-tree*; and (e) amongst the *Celta*, a tall  
*Oak* was the very Idol or Image of *Jupiter*.

Among the *Israelites*, the Idolatry began under the  
Judges *Othniel*, and *Ehud*, *Judg.* 3. 7. and at the last it  
became so common in *Israel*, that they had peculiar  
*Priests*, whom they termed *Prophets of the Grove*,  
*1 King.* 18. 19. and *Idols of the Grove*; that is, peculiar  
*Idols*, unto whom their *Groves* were consecrated,  
*2 King.* 21. 7. *2 Chr.* 15. 16. As Christians in the conse-  
cration of their *Churches*, make special choice of  
some peculiar Saints, by whose name they call them,  
as Saints, *Peter's Church*, *S. Paul's*, *S. Andrews*, &c.  
So they consecrated their *Groves* unto peculiar *Idols*;  
whence in prophane Authors we read of *Diana Ne-  
morensis*, *Diana Arduenna*, *Albunea Dea*; all receiving  
their names from the *Groves* in which they were  
worshipped: yea, the *Idol* it self is sometimes called  
by the name of a *Grove*: *Josiah brought out the Grove*  
*from the House of the Lord*, *2 King.* 23. 6. It is pro-  
bable, that in this *Idol* was pourtraited the form  
and similitude of a *Grove*, and thence it was called a  
*Grove*, as those silver similitudes of *Diana's Temple*,  
made by *Demetrius*; were termed *Temples of Diana*,  
*Acts* 19. 24.

## CHAP. V.

*The Cities of Refuge.*

THESE places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the Offender to fly; at first, unto the *Altar* for refuge, as is implied by that text of Scripture, *If any man come presumptuously unto his Neighbour, to slay him with guile, thou shalt take him from mine Altar*, *Exod. 21. 14.* Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, *1 King. 2. 28.* Notwithstanding, lest the *Altar* might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason are thought to have been (a) equally distant one from the other in *Canaan*: The Cities were in number six; *Bezer* of the *Reubenites* Country, *Ramoth* of *Gilead*, in the *Gadites*, and *Golan* in *Bashan*, of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Deut. 4. 41. 43.* The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphtali*; *Shechem* in *Ephraim*, and *Kiriatharba* (which is *Hebron*) in the Mountain of *Judah*, *Josh. 20. 7.* There are other Cities  
of

<sup>a</sup> Rab. Salom:  
Iarchi. *Deut. 19.*



of like nature; *God* promised the *Israelites*, upon condition of their obedience, after their Coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for the Scripture mentioneth not the fulfilling of it.

b Mimon in  
Roisach. cap. 8.  
sect. 5.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, Deut. 9. 3. That the *Senate*, or *Magistrates* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad, and to remove out of them all stumbling-blocks and obstacles: and they suffered not any Hill or Dale to be in the way, nor water-streams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge, Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the month *Adar*, or *February*, every year the *Magistrates* sent messengers to prepare the ways.

c Paul. Fag.  
Num. 35. 6.

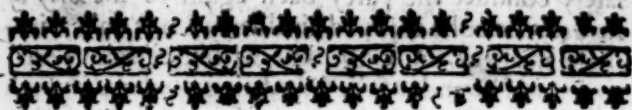
Furthermore it was provided, that two or three wise men should be employed, to perswade the *Avenger of blood*, if haply he did pursue the man-slayer on the way, that he should offer no violence, until the Cause were heard and examined. The manner of examination was thus; The Consistory or Bench of *Justices*, who lived in that quarter where the murder was committed, (c) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the Fact were found casual, then did they  
safe-

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *High-Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josb. 20. 6.* By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood.* (d) The *Areopagite* had a proceeding against mans-slaughter: not much unlike, punishing the offender ἀρειανισμῷ, with a years banishment: Why the time of this exilement was limited to the death of the *High-Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *High-priest's* life, (e) because the offence did most directly strike against him, as being amongst men, ἀρχιερεῖς, *Ac princeps sanctitatis*, The chief God on earth.

d Masius in  
Jof. cap. 20.

e Masius ibid.

THE



THE  
THIRD BOOK  
TREATETH OF  
DAIES & TIMES.

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CHAP. I.

*Their Daies, Hours, Weeks, and Years.*

**B**Efore we treat of their Feasts, it will be need-  
ful, by way of Preface, to understand some-  
what concerning the divisions of their *Daies*,  
*Hours, Weeks, &c.*

Their *Day* was two-fold; *Natural*, containing *day*  
and *night*, and consisting of 24 hours; or *Artificial*,  
beginning at *Sun-rising*, and ending at *Sun-set*. Of  
this is that, *Are there not twelve hours in the day?*  
*John* II. 9.

The *Natural-day* was again two-fold: *Civil*, a  
*working-day*, which was destined for civil businesses  
and works: this began at *Sun-rising*, and held till  
the next *Sun-rising*, *Mat.* 28.1. or *Sacred*, a Festival or  
Holy-day, destined for holy exercises: this began at  
*Sun-set*, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, of greater *hours*, termed four *Watches*, each *Watch* containing three *lesser hours*. The first they called *Caput vigiliarum*, the beginning of the watches, *Lam.* 2. 19. the second was the middle watch, *Judg.* 7. 19. not so termed, because they were only three *watches*, as (a) *Drusius* would perswade, but because it dured <sup>a *Drus. Judic.*</sup> till *midnight*. The *third watch* began at *midnight*, and held till three of the clock in the morning. If he come in the *second*, or *third watch*, *Luk.* 12. 38. The *last*, called the *morning watch*, *Exod.* 14. 24. began at three of the clock, and ended at six in the morning. In the *fourth watch* of the night, *Jesus* went out unto them, *Mat.* 14. 25. These *Watches* also were called by other names, according to that part of the night which closed each watch. The *first* was termed *ἡσπέρη*, the *even*. The *second*, *μεσσηνία*, *Midnight*. The *third* *ἀκρότης*, *Cock-crowing*. The *fourth* *πρωί*, the *Dawning*. Ye know not when the Master of the house will come, at *Even*, or at *Midnight*, or at *Cock-crowing*, or at the *Dawning*, *Mark* 13. 35.

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *first quarter* began at six of the clock in the morning, and held till nine. The *second quarter* ended at twelve of the clock. The *third quarter* at three in the after-noon. The *fourth quarter* at six of the night. The first *quarter* was called the *third hour*, *vers.* 3. The second *quarter*, the *sixth hour*, *vers.* 5. The third *quarter*, the *ninth hour*, *vers.* 5. The last *quarter*, the *eleventh hour*, *vers.* 6.

Where note, that the three first quarters had their names from the hour of the day, which closed the quarter (for they began their count of their lesser hours, from six a clock in the morning, and our 6,

b Erat autem  
primus ternari-  
us à prima usq;  
ad tertiam, &  
dicebatur prima  
hora, secundus  
erat à tertia,  
usq; ad sextam  
& dicebatur ho-  
ra tertia; ter-  
tius erat à sexta  
usq; ad nonam,  
& dicebatur  
sexta; quartus à  
nona usq; ad ul-  
timam quæ erat  
duodecima, &  
dicebatur nona.

Refellit hanc o-  
pinionem Tole-  
tus, receptam  
licet à multis  
recensionem (ut  
ipse ait) quoni-  
am de undecima  
cujus meminit  
parabola altum  
apud hos silen-  
tium. Fure va-  
pulant à te, To-  
lere, qui exclu-  
dunt undeci-  
mam constanter  
tamen asseren-  
da ista contrà te  
quadripartita  
diei divisio, in  
hæc potissimum  
illorum error  
constitit, quod  
horam primam  
faciunt, non in-  
veniunt; horam  
undecimam in-  
veniunt exclu-  
dunt tamen, ni-

hil à mente Evangelistarum, quam ut verum vertetur hora prima dici, qua in illorum scriptis  
sinat quartam noctis vigiliam. Vid. Toler. in Joan. cap. 19. Anno: 8.

7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the last was called the *eleventh hour*, by our Saviour Christ; whereas among the common people, it either was called, or should have been called, by proportion with the rest, the *twelfth hour*; to intimate unto us, that though God in his mercy accept labourers into his Vineyard *eleven hours* of the day, yet he seldome calleth any at the *twelfth*; for that is rather an hour to discharge ser-  
vants, than to admit new.

Some Expositors finding mention of the dawning of the day, in this Parable, *vers. 1. (b)* They reckon the 4 quarters of the day after this manner. *Hora prima*, *Hora tertia*, *Hora sexta*, *Hora nona*. Where first they err, in taking the dawning of the day for the *first hour* of the day; for *πρωι*, the dawning, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

By this division of the day into these four quarters, or greater hours, the Evangelists are reconciled touch-  
ing our Saviour's Passion. He was crucified at the third hour, *Mark 15. 25.* S. John intimateth his examination before Pilate, to have been *Hora quasi sexta*, about the *sixth hour*, *John 19. 14.* In the first place, understand by his crucifying, not his hanging on the Cross, which was not till the *sixth hour*, *Luke 23. 44.* nor his expiration, which was not till the *ninth hour*, *Mar. 15. 34.* but his examination under Pilate, at which time the people cried out, *Crucifie him, Crucifie him*; and then the third and sixth hour will easily be re-

conciled

concelled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, This sheweth that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve: others greater, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, Are there not twelve hours of the day? John 11. 9. The greater, some term *hours of the Temple*, or *hours of prayer*. Peter and John went up into the Temple, at the ninth hour of prayer, Acts 3. 1. But in truth there are but three hours of prayer, the third, the sixth, and the ninth. (o) The third instituted by Abraham, the sixth by Isaac, and the ninth by Jacob. The third hour the Holy Ghost descended upon the Apostles, Acts 2. 15. About the sixth, Peter went up to the house-top to pray, Acts 10. 9. At the ninth, Peter and John went into the Temple, Acts 3. 1.

c Drusus in  
præterit. Act. 3.  
1. Non fuisse  
ultra tres ho-  
ras præcationis  
in die apud Ju-  
deos, clare te-  
statur David  
Kimchi.

From these greater hours of the day and night, the Canonical hours in use in the Roman Church, had their beginning; each Canonical hour containeth three lesser hours, so that in the whole night and day there are eight Canonical hours. At six of the clock in the evening began the first, and that is termed *Hora vespertina*; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day-service were named, *Hora prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine: the third from nine till twelve,

Vide Bellarm.  
de bonis oper. in  
part. 1. cap. 10.



*Their Dates, Hours, Weeks, and Years.* LIB. I<sup>m</sup>.  
the sixth from twelve till three, the ninth from three  
till six at night.

The Dial in use among the ancient Jews, differed  
from that in use among us: theirs were a kind of stairs;  
the time of the day was distinguished, *not by lines*, but  
by *steps*, or *degrees*; the shade of the Sun every half  
hour moved forward to a new *degree*. In the Dial  
of Abaz, the Sun went back מעלות *Magnoloch*, *de-*  
*grees*, or *steps*, not *lines*, *Ijai.* 38.8.

Their weeks were two-fold; the one was *ordinary*,  
consisting of *seven daies*, the other *extrrordinary* and  
*Prophetical*, consisting of *seven years*, *Dan.* 9. 24. The  
first is termed *Hebdomas diaria*, a *week of daies*; the  
second, *Hebdomas annalis*, a *week of years*.

The *Hebrews* at first measured their moneths accord-  
ing to the course of the *Sun*, whence they are cal-  
led *Atenses solares*; and then every moneth consisted  
of thirty daies. The waters prevailed from the se-  
venteenth day of the second moneth, *Gen.* 17. 13. unto  
the seventeenth day of the seven moneth, *Gen.* 8. 4.  
that is, full five moneths. If we will number the  
daies, they were an hundred and fifty; *Gen.* 7. 24.  
Whereby it appeareth, that every moneth contain-  
ed full thirty daies. After the *Israelites* departure  
out of *Aegypt*, then they measured their moneths by  
the course of the Moon; they are termed *Menses Lu-*  
*nares*: they contained either thirty daies, and then  
they were called *Menses pleni*, full *Moneths*: or twen-  
ty nine daies, and then they were called *Atenses cavi*,  
*Deficient Moneths*.

The *Sun* exceedeth the *Moon* in her course eleven  
daies, (c) hence every third or second year, one  
month was inserted. Now because the twelfth month  
in the *Hebrew-Kalendar* was called *Adar*, hence when  
a month was inserted, the last was called *Ve-adar*, the  
second *Adar*. Before

a. Vide Kalen-  
darium He-  
braicum Mun-  
dari. pag. 52.

**LIB. III. Their Dates, Hours, Weeks, and Years.**

85

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *First, Second, Third moneth, &c.* After their return from *Babylon*, they called them by these names:

1. <i>Nisan</i> , it was also called	11	{ March.
אביב <i>Abib</i> , which signifieth		{ April.
an ear of corn: in this moneth		
Earley began to be eared.		
2. <i>Iar</i> , it was also called	2	{ April.
יָר, which signifieth beauty:		{ May.
then the Trees began to be		
beautified with Buds and		
Blossoms.		
3. <i>Sivan</i> .	3	May.
		June.
4. <i>Thamuz</i> .	4	June.
		July.
5. <i>Ab</i> .	5	July.
		August.
6. <i>Elul</i> .	6	August.
		September.
7. <i>Tisri</i> , otherwise called	7	September.
<i>Ethanim</i> .		October.
8. <i>Marchesuan</i> , it was cal-	8	October.
led <i>Bull</i> .		November.
		November.
9. <i>Chisleu</i> .	9	December.
		December.
10. <i>Tebeth</i> .	10	January.
		January.
11. <i>Chebetb</i> .	11	February.
12. <i>Adar</i> .	12	February.
13. <i>Ve-adar</i> .		March.

M 3

Before

Ἐν μηνὶ δου-  
τίῳ διὰ μὲν  
τῶν Μακεδόνων  
καὶ λαοῦ ἐξ  
Μακεδονίας  
ἢ τῶν Ἑβραίων,  
ὅταν γὰρ  
Ἀγίου Πνεύματος

Before their coming out of Egypt, they began their year in the month of *Tisri*, and thus they continued it always after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of Egypt, they began their year in the month *Nisan*, and so continued it for the computation of their greatest Feasts.

τὸν ἐνιαυτὸν ἦσαν διατεταχότες. Μωυσῆς δὲ τὸν Νισάν, ὅς ἐστι ξανθὸς, μὲν πρῶτον ἐπὶ ταῖς ἑορταῖς δέσιν. Joseph l. 3. c. 4. Mendose ponitur μαρσόναν προμαρχασσαν, qui mensis erat olim secundus apud Hebræos, sicut & Dies apud Macedones.

## CHAP. II.

## Of their Feasts.

BEfore we descend to their particular Feasts; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (a) *Arucoth*, which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, Jer. 40. 5. *So the chief Steward gave him victuals, and a reward, and let him go.* Likewise Pro. 15. 17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment, by way of feasting, was commonly called (b) *Mische*, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (c) *Chag*. From this custom of having a feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (d) succeed the *Lords Supper*: In both these greater and more solemn Feasts,

a ab ארוח  
ארוחת  
her facere. sig-  
nificat viali-  
um.

b משיח  
Convivium,  
comparatio dici-  
tur a potendo  
sive bibendo,  
ut Grace

συμπόσιον,  
ab altera ejus  
parte.

c חג, Festum,  
celebris solemnitas  
a radice  
חג, Festum  
celebravit.

d Chrysostom  
1. 1. Hoc  
autem precipio

Feasts; there were some Ceremonies used by them, as preparatory to the Feast; others in their giving thanks; others in their gesture at Table.

The Ceremonies preparatory were principally these three: 1. *Salutation*. 2. *Washing the feet of the guests*. 3. *Pouring Oil on them*.

Their *Salutations* were testified either by words; or some humble gesture of the body. By words, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, *Ruth*. 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, (e) bless him not, or if any bless thee, answer him not again, saith *Elisha* to *Gehazi*, 2 *King*. 4. 29. The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*, *peace be upon thee*, *Go in peace*, and such like: *When ye come into an house*; salute the same; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, *Matth*. 10. 12, 13. By gesture; their salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, *Luke* 7. 38. commonly by an (f) ordinary kiss. *Moses* went out to meet his father-in-law, and did obeysance, and kissed him, *Exod*. 18. 7. Moreover, *Joseph* kissed all his brethren, and wept upon them, *Gen*. 45. 15. This Saint *Paul* calleth an holy kiss, 1 *Cor*. 16. 20. *S. Peter*, a kiss of charity, 1 *Pet*. 5. 14. (g) *Textullian* calleth it *Osculum pacis*, A kiss of peace. These were kisses which a *Cato* might give, and a *Vestal* receive: Of this sort the Jews had (h) three kinds; (i) A kiss of salutation, which hath been specified by some of those former instances. (k) A kiss of valediction: Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen*. 31. 28. (l) A kiss of homage; the word signifieth

e Tertul. lib. 6: advers. Marcion.

f Xenophon. de instrum. Cyr. lib 1 pag. 17. It. lib 5. pag. 113.

g Tertul de orat. cap. 14. h iac Draſium ad difficultiora loca, Exod. c. 12. נשקית

פדקיס, Ne-shkith pharukim. Oscula propinquorum. נשיקית

פדקיש נישקית parishkith, Oscula separationis. נשיקית

נשיקית נישקית. Ne-shkith gedola, Oscula magnitudinis.

nifieth

nifieth a *kiss* of state or dignity, but was to testify their *homage*, and acknowledgment of their *Kings* Sovereignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 Sam. 10.1. And unto this they refer that in the second *Psalms*, *Kiss the son, lest he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

¶ *Loric pedum*  
an' ediscutium  
non solum ut  
dicitur, sed et  
gentibus ipsis  
ut ait usitata  
Lo-  
cus hic tuus  
est, hic accum-  
be, ferte a  
quam pedibus  
Plantus, &c.

The second Ceremony preparatory was, (1) *washing their feet*. And the man brought the men into *Joseph's* house, and gave them water, and they did *wash their feet*, Gen. 43. 34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, John 13. 5. And *Abigail*, when *David* took her to wife, said, Behold, let thine hand-maid be a servant, to *wash the feet* of the servants of my Lord, 1 Sam. 25. 41. For this purpose they had certain Vessels in readiness for such employments: that which our *Saviour* used, we translate a *Basin*, John 13. 5. He poured out water into a *Basin*. The word *vas* there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed *podibutier*, (1) *A Washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (2) thought that those Water-pots were men-

tioned, *John 2.6.* There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his *Disciples* feet after supper) which second washing, the *Hebrews* say it was in use only at the *Pass-over*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal. 60. 2.* *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third Ceremony preparatory, was pouring out of oyl. A woman in the City brought an Alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, *Luk. 7. 37. 38.* It was also poured upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint, vers. 46.* *Psal. 2. 3. 5.* *Thou anointest mine head with oyl.*

After these ceremonies of preparation had been performed, then they proceeded to give thanks. The Master of the house sitting down together with his Guests, took a cup full of wine in his right hand, and therewith began his consecration, after this manner;

N

Blessed



ברכות אחרות  
ו' אלהינו  
דעודם  
ר' ר' ר' ר'  
כור ר' ר'  
ר' ר' ר'  
Benedictus sis  
tu, Domine De-  
us noster rex  
mundi, qui cre-  
as fructum  
vitis.  
מ' ו' ר'  
ברכה

בן ק' ר'  
ר' ר' ר'  
Benedictionem  
panis Orusius  
in N.T. par.  
altera p. 78.  
ד' ר' ר'

o Non tam ex  
nam cenant  
quam discipuli-  
nam. Tertul.  
Apolog. c. 39.

(1) Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine. Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (m) *Bircath haiairin*, the blessing of the cup. With this Christ himself seemeth to have begun his supper; He took the cup, and gave thanks, and said, Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the Vine, until the Kingdom of God shall come, Luk. 22. 17, 18. After the blessing of the cup, the Master of the house took the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he consecrated it, with these words; Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth. This consecration of bread, they termed, (n) *Bircath halechem*. After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed *Hahotseong*, (i. the breaker:) the bread being broken, he distributed to every one that sat at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This Rite of blessing both the Cup and the Bread, they observed only in their solemn Festivals; otherwise they consecrated the Bread alone, and not the Cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their Christian (o) love feasts. Of the first sort, was that Parable proposed by our blessed Saviour at a Feast, Luk. 14. 7. Of the second, was Sampson's Riddle, which he proposed unto his Companions,

Judg.

*Judg.* 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live:* Then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live.* This grace they called (p) *Bircath Hamazon.* (q) And this is thought to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this, he which began the Thanksgiving proceedeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the *Egyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy: 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. 6. That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the Guests which sat at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no pannury to those that fear him: The young Lyons do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward, he which began the thanksgiving, *blessed the cup* in the same form of words as he used at the first

ברכה  
דמיון  
q Vid P. Fag.  
in prac. Hebr.

sitting down, saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the  *blessing of a cup*: this cup they termed כוס הלל *Cos hillel*, *Poculum laudis*, *A cup of thanksgiving*: and both these cups are mentioned by Saint Luke; and, which is worth our observation, the words of *Consecration* whereby it was instituted, as part of the Blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (r) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark 14. 26.* So that howsoever he used not any superstitions either then practised, or since added by after-Jews, (as the drinking of (t) four cups of wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read \* *P. Fagius* his Comment on *Deut. 8. 10.* From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords Body and Blood, a *Jewish ceremony*; I answer, no: For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the *Church* of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus, neither was breaking the bread *Sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; *This*

s Scalig. de emend. Temp 6. p. 273.

t Moses Rosenfis. fol. 118. c. 1. u Sebastian. Munster. Mat. 26.

\* H. præc. Hebrææ per Fagium editas.

Is my body. This cup is the *New Testament* in my blood, &c. *Luke 22. 19.* The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ? *1 Corinthians 10. 16.*

The last thing considerable in their Feasts, is their *gesture*. In the days of our *Saviour* it is (A) apparent, y Voces quibus  
usi sunt Evan-  
geliste sonant  
Accubitum non  
Sessilem  
α. απεσεν  
Luc 22.  
α. α. α. α. α. α.  
Mat. 26.  
Κ. α. α. α. α. α. α.  
Luc. 14.  
α. α. α. α. α. α.  
Mat. 14. that the gesture of the *Jews* was such as the *Romans* used. The table being placed in the middle, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes more, seldome or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus* bosom, *John 13. 23.* This first is an argument of *spectal love* towards him, whom the *Master of the house* shall take into his own bosom; *John, he was the beloved Disciple*. Secondly, an argument of *parity*, amongst others, resting in one anothers bosom. *Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, Mat. 8. 11.* And where shall they sit? In *Abrahams bosom*, *Luk. 16. 22.* that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the bosom of his Father, *John 11. 8.* that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father*. Their tables were certainly circular, or round, whence their

נחשון  
Discubitus, cu-  
jus radix est  
נחשון circum-  
vit, Ambivit.

a Philo Jud. p.  
381.

b "cruentissimus  
mos erat, super  
lanatis pellicibus  
discumbere. Quod  
poterat pelles  
addere, dives  
erat. Ovid.

their manner of sitting was termed (a) *Messibah*, a sitting round; and their phrase of inviting their guests to sit down, was, *Sit round*: We will not sit round until he come hither, 1 Sam. 16. 11. Again, Thy children shall be like Olive-plants round about thy table, Psal. 128. 3. This custom of lying along upon a bed, when they took their meat, was also in use in Ezekiel's time; Thou shalt sit upon a stately bed, and a table prepared before it, Ezek. 23. 41. (a) And whether this were the custom of the ancient Hebrews, I leave to be discussed by others. But unto this doth Amos allude; They laid themselves down upon cloaths laid to pledge by every Altar, Amos 2. 8. that is, the (b) garments taken to pledge they use in stead of beds, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieth this custom of lying at Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in Egypt; for this cause is it that they had a strict charge in eating the Passover, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the Passover requireth, that it should be eaten with their shooes on their feet, which argueth rather standing then lying upon a bed: it may be demanded, Whether Christ transgressed not against the first Institution thereof, in the manner of his sitting at the table? Tremelius answereth thus; and, in my mind, fully: We must know, saith he, that Exod. 12. it was commanded, after what manner they, ready to depart out of Egypt, should eat the Passover at that time; for the necessity

necessity of that time so required, namely, an halty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt consent, tha the Commandment of *sprinkling the door-posts with blood*, of *having on their shoes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in hast*; did not extend itself to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: Yea, it was an ancient tradition amongst them, that when they did in after-times eat the *Passover*, they would sit down, or lean upon a bed, as our *Saviour* and his *Disciples* did, in token of their deliverance obtained.

d Talmud.  
tract. de Pas-  
chae vid Tre-  
mel loco superi-  
us citato.

The parties that gave entertainment at their *Feasts* were two; 1. (e) The *Master of the house*. 2. The *Master of the Feast*; they differed thus: The *Master of the house* was termed *באב הבית* *Baal habeth*, *ἀνοδιστορ*, *Pater familias*. The *Master of the Feast* was termed *בית המרחץ* *Baal mischte*, *δελτιεύων*, *Triclinii prae-  
fatus*. The *Master of the Feast* was the chief servant, attending the *Master of the house* in time of the Feast. Others add a (g) third sort, whom they would to be *Προφῆτις morum*, in Greek they were termed *ἐπιβόλται*. Their Office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much whence they were called *ἐπιβόλται*, the eyes of the Feast. Such kind of Officers were in use in *Ahasuerus* his Court, *Esth.* 1.8. and likewise among the (b) *Athenians*; but whether any such belonged unto the *Jews* is justly doubted.

e Vid Casaubon  
exercit. p. 278.

g Gaudentius  
Brixianus, vid.  
Casaubon. ibid.

h Atheniens,  
l. 10.

The



חֲסִידִים

Hospes

חֲסִידִים Onus

חֲסִידִים Profu-

gus: Buxtorf.

Synag. cap. 32.

p. 493.

k Moris erat

veteribus, in

conviviis

μειδᾶς

mittere absan-

tibus amicis.

Theophrastus, c.

αὐτῶν μὴ

μειδᾶς.

Idem testatur

Plut. in Agefilao

μειδᾶς μὴ

μειδᾶς τοῖς

φίλοις. ὡς καὶ

τὸν Σουεῖον.

Eundem morem

Judei in usu

fuisse testantur

sacra litera,

Nehem. 8. 10.

καὶ πρὸς τοὺς

μειδᾶς.

The ancient Jews; they were both Hospital, ready to entertain; and also liberal in their entertainment: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend: (1) *That the first day he is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembering the poor at their Feasts, by sending them portions. *Send portions* unto them for whom nothing is prepared, Neh. 8. 10. (2) This was afterward practised by Heathens, who in their solemn Feasts did not only entertain their Guests for the present, but did also allow them certain junkets to carry away with them. These they termed *εὐαγγέλια*: and likewise, unto their friends who were absent they sent portions, which they termed *μειδᾶς*. This observation giveth light to that Canon in the Laodicean Council, which forbiddeth the Christians in their love feasts, *μὴ ἐνδοῦν*, to send portions, the reason of which prohibition, I conceive to be three fold. First, that Christians might not symbolize with *θεῖα* then people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment. So the time of their dinner was about the sixth hour of the day: that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at Noon,

Gen.

## LIB. III.

## Of their Sabbath.

Gen. 43. 16. Peter went up upon the house to pray about the sixth hour; then waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance, Acts 10. 9, 10.

Moreover we may here note the difference between those three cups mentioned in Scripture, ποτήριον τῆς ὑπολογίας, I Cor. 10. 19. The cup of blessing, and this is applied to those several cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, ποτήριον εἰς παρακλησίν, Jer. 16. 7. The cup of consolation; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, Psal. 116. 13. The cup of salvation: this was used commonly after their Peace-offerings, which were vowed in way of thankfulness for benefits obtained. Whence the Seventy Elders commonly translate a Peace-offering, ποτήριον, A sacrifice of salvation, or salvation it self.

## CHAP. III.

## Of their Sabbath.

THE word שבת Sabbath, from whence our English word Sabbath is derived, signifieth Rest, and is applied to all solemn Festivals. They polluted my Sabbaths, Ezek. 20. 21. that is, my Feasts. Sometimes it is applied to the whole week, Jejunio bis in Sabbato, I fast twice in the week. Sometimes, and that most frequently, it is used for that 7th day which God had set apart for his own service. This last was holy, either by a simple holiness which belonged

to it; as was the seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, a great Sabbath, John 19.36. For on that Sabbath-day of which S. John speaketh, the Feast of the Passover hapned that year.

The week days are termed by the Hebrews *ימי עבודה* *Cholim prophane days*; by the Greek *εργασίαι*, *working days*; but when they speak of them altogether, *τὸ μετὰ τὴν σαββάτον*, *the space of time between the two Sabbaths*.

a Scalig. de e-  
mend. Temp. l.  
6. p. 261. Item  
Bez. a in hunc  
locum.

(a) This was the time upon which the Gentiles desired to hear Paul, *Act. 13. 42*. In respect of the different degrees of holiness on days, the Sabbath-day is not unfitly compared to a *Queen*; or rather to those whom they termed *Primary wives*; other Feast-days to *Concubines*, or *half-wives*; *working-days*, to *hand-maids*.

b Scalig. de e-  
mend. Temp. l.  
6. p. 269.  
\* חשבת  
חשב  
c Joseph. Antiq.  
l. 16. c. 10.

The Sabbath began at (b) *lix a clock* the night before: this the Grecians called *πρὸ τοῦ σαββάτου* the Hebrew \* *Biath haschabbath*, the entrance of the Sabbath.

d In ritibus  
Paganorum  
cena pura ap-  
pellabatur;  
cena illis  
apponi solita,  
qui in casto-  
erant, quod  
Graeci dicunt  
ἀγνόςμειν.  
Isaac Casan-  
don, Exercita-  
t. 16. p. 662.

The preparation to the Sabbath began at (c) three of the clock in the afternoon; the Hebrews called this *השבת קודם* *Gnereb haschabbeth*, the Sabbath eve. By the ancient Fathers it was called (d) *cena pura*; the phrase is borrowed from *Pagani*, whose Religion taught them in their Sacrifices to certain of their Gods and Goddesses, to prepare themselves by a strict kind of holiness; at which time of their preparation they did partake of a certain Supper, which as it consisted of choice meats, such as those Heathens deemed more holy than others: so it was eaten with the observation of *Holy Rites and Ceremonies*: Hence they themselves were said at this time of their preparation to be in *In casto*, and their preparatory Supper termed, *Cena pura*. Thus we see the reason why

the

the *Fathers* called the *Sabbath-eve*, *Cenam puram*. By the *Evangelists* it was called *μεσσηρεύς*, *A preparation*; *Mark* 15. 42. For distinction sake, we may call that fore-time of the day *μεσσηρεύς*, *A fore-preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Parſa's*; now a *Parſa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (f) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoemakers*,

f Casaubon  
Exercit. 16.  
p. 477 ex Mich.  
Isr, Kimchi.

*Taylers*, and *Scribes*; the two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation time to work.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

g Buxtorf. Syn.  
nagog. Jud. cap.  
10. ex Talmud.

In old (b) time they proclaimed the *Preparation* with noise of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or some under-Officer of the Church, whom they call *שליח צבור* *Scheliach tſibbur*, The Messenger of the Congregation.

h Buxtorf. Syn.  
nagog. Judaic.  
ibid.

Concerning the sanctification of the *Sabbath* day it self, in corrupter times some things the *Jews* added over and above that which God commanded. In other things they took liberty where God granted none. In the first they were *superstitious*; in the second *sacrilegious*.

They took liberty: There were two thousand

Cubits between the *Ark* and the *Camp* when they marched, *Jesh. 3. 4.* and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: But all agree in this, that these two thousand cubits were a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this: On the *Sabbath* day they were all to repair to the place of *God's* publick worship, which was two thousand cubits distant from those who camped nearest: Hence follow four Propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath daies journey*. Secondly, That to those who dwelt in the *Camps* more remote from the *Ark*, a *Sabbath daies journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of *God's* publick worship, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idly, whither they would, if it were not more than two thousand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which *God* commanded, 1. *God* said, *Remember to keep holy a seventh day*: in which words, *God* sanctified one day to be *Sabbatum*, (i) they added *Sabbatum*; so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so soon

[*Hospinian. de Orig. scilicet. c. 3.*]

soon as it did to others. Some again continued the Sabbath longer than others: this was done by those dwelling at Tsepphore, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it did to others. Thus both of the'e did *Addere de p̄fano ad sacrum*; add somewhat of the working day, immediately going before, or immediately following after: none diminished of the Sabbath. (k) Hence R. Jose wished that his portion might be with those that began the Sabbath, with those of Tiberias, and ended with those of Tsepphore.

k Buxtorf.  
Comment. Ma-  
sorec. cap. 4. c. 2.  
Musar.

2. God said, *To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seethe that ye will seethe*, Exod. 16. 23. This Command was proper to the time of (l) *Manna*: the reason is there alleged, why they should prepare that day for the morrow, because upon the Sabbath day they should not find it, in the field. The Jews extend this Command to all Ages, and therefore they dressed no meat this day: this haply was the reason, that the Heathen people thought they (m) fasted on the Sabbath, though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato*.

l Jun. & Trea-  
mel. in Exod. 16

m Sueton. Aug-  
ust. c. 76 de  
jejun. Sa'bar.  
Vid. Martial. 4.  
Epig. 4.

3. God said, *Ye shall kindle no fire throughout your habitations on the Sabbath day*, Exod. 35. 3. This commandment was only concerning fire for the furtherance of the work of the Tabernacle, (n) for therefore is the Sabbath mentioned in that Chapter, to shew, that the work of the Tabernacle ought to give place to the Sabbath. The Jews hence gather, that it is unlawful to kindle any fire at all on this day.

n Vatatius in  
hunc locum.  
Item Trem. &  
Junius.

4. God said, *In it thou shalt do no manner of work*. This the Jews understood without any manner of exception. (o) Hence they held it unlawful, to roast an

o H spinian. de  
Orig. f. ff. c. de

Sabbato.

apple,



apple, to tuck an herb, to cline a tree, to kill or catch a flea. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the *Sabbath* day: By this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*; whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies; which Decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

1. *Works of Charity*: God, that allowed them to lead their Oxe and Ass to water on the *Sabbath*, *Luke* 13. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore, visiting the sick, and the use of the *Physitian*, was both then and now lawful.

2. *Works directly tending to Gods worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick Congregation, or Preach the Word. Of these we may say, though

p Joseph. l. 11.  
cap. 3.

q Joseph. l. 14.  
c. 8.

though they were in their own natures bodily labors; yet the Temple which was sanctified did change the nature of them, and make them holy, *Mat. 23. 17.* Or as the Jews say concerning the overthrow of Jericho, which according to their writings fell on the Sabbath-day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

כי שצדק  
על השבת  
נזק לחלל  
שבת  
K. O. Kimchi  
in Josh. c.  
סכניה  
גפשוה  
שבת

3. *Works of absolute necessity*, as the defending ones self against his enemy, and others of like nature: concerning which the Jews have a saying, (s) *Peril of life drives away the Sabbath*: And the Christians with a little change of a more common Proverb, say, *Necessitas non habet serias*; *Necessity hath no Holy-days.*

CHAP. V.

Of their Passover, and their Feasts of Unleavened Bread.

SOME of the Fathers have derived the word (a) *Pascha*, from a Greek Verb, signifying to suffer, because the sufferings and Passion of our Saviour, are celebrated about that time. (b) This Opinion *Augustine* justly confuteth, for the word is originally an Hebrew word, signifying to pass by; to leap, or pass over. The Etymology is God's own. It is the sacrifice of the Lord's Passover, which passed over, *Exe. Exod. 12. 27.*

a Tertul. ad-  
vers Judaic. c.  
10. It. Ambros.  
lib de myster.  
Pasch. cap. 1.  
b Aug. in titul.  
Psal. 68.  
c E Theologia  
non pauci om-  
nia que ad 14.  
nossem perti-  
nent 150. at-  
tribuant quem  
errorem hanse-  
runt ex du bi-  
dis Rabbino-  
rum lacunis,  
qui hodie eum  
dem errorem  
errant, teste  
Scaliger de  
emend. Temp;  
l. c. p. 270.

The word *Passover* in Scripture hath three accep- tions. First, it is taken for that yearly solemnity which was celebrated upon the (c) fourteenth day of Nisan, otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward

the

the evening, the Israelites were commanded according to their Families to roast a Lamb, and eat it in their private houses. Secondly, it signifieth that yearly Festivty which was celebrated on the fifteenth of Nisan: it may be called the *Passover of sleep and Bullocks*, *Dent. 16. 2.* Otherwise we may call it the *Feast of the Passover*, as the fourteenth of Nisan was called simply the *Passover*. In the fourteenth day of the first month, is the *Passover of the Lord*, and in the fifteenth day of this moneth is the *Feast*, *Num. 28. 16, 17.* Toward this Feast we are to understand that *Josiah* gave unto the people such a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of Nisan, and ending the one and twentieth of the same moneth. Now the *Feast of unleavened bread drew nigh, which is called the Passover*, *Luk. 22. 1.* So that in this acception is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct Feast from the *Passover*.

First, the *Passover* was to be kept on the *fourteenth day of the first month, at even*. This was their second Sacrament, in which although they were enjoined to eat unleavened bread with the Lamb, yet the *Feast of the unleavened bread* began not till the morrow following, being the *fifteenth day of the same moneth*, and lasted seven daies, of which only the first and last were holy Convocations, wherein they might do no servile work, *Levit. 23. 5, 6, 7, 8.*

Secondly, the *Passover* in the age following its first institution, might not be killed and eaten in any other place, save only where the Lord did choose to place his Name, which afterward was at Jerusalem:  
but

but the feast of unleavened bread, the Hebrews thought themselves bound to keep in every place whereſoever they dwelt, if they could not be at *Jerusalem*: and (d) eating of it, they ſay, depended not upon the eating of the *Paſſover*, but it was a commandment by it ſelf.

The Rites and Ceremonies obſerved by the Jews in the eating of this Sacrament, their *Paſchal Lamb*, agreed with thoſe general Ceremonies uſed in their ſolemn Feaſts. They bleſſed the cup, and bleſſed the bread, and divided amongst the gueſts, and waſhed the feet of thoſe that ſate at the table, as is ſhewn in the Chapter of Feaſts. The particulars in which it differed from other Feaſts, are delivered in thoſe interrogatories, or queſtions propoſed in way of *Catechiſm*, by ſome child, at the time of eating their *Paſſover*, or rather in the answer made unto the child by him that bleſſed the table. The queſtion was thus: What meaneth this ſervice? The form of the answer was, (e) How different is this night from all other nights, for all other nights we waſh but once, in this twice: (thus *Chriſt* when ſupper was ended waſhed his Diſciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any ſort of herbs, in this night bitter herbs: In all other nights we eat and drink either ſitting or lying, but in this we lye along. Then he proceeded to declare, that the *Paſſover* was in reſpect that the Lord paſſed over the houſes of their Fathers in *Egypt*. Secondly, He held up the bitter herbs in his hand, and ſaid; Theſe bitter herbs which we eat, are in reſpect that the *Egyptians* made the lives of our Fathers bitter in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and ſaid, This unleavened bread which we

לחם  
חמוץ  
וכסדר  
הפסח  
הזאת  
הלחם  
הזה

Maimon. de  
fermento &  
Azom. c. 6.  
ſect. 1.

e Scalig. de o-  
mend. Templ. 6.  
5. p. 270.

eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say, is commanded, *Exod. 12. 26.* They called it *חגגה Haggada*, i. *Annunciatio*, the declaration or shewing forth of the Passover. Hence the *Apostle* borroweth this phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare, or shew forth, the Lord's death*, *1 Cor. 11. 26.*

Concerning this Lamb they are charged thus: *Upon the tenth of Abib every one shall take a Lamb for an house, a male of the first year, without blemish, and this he kept until the fourteenth day of the same month*, *Exod. 12. 3. &c.* The Lamb, it was either of Sheep or Goats. For an house, the whole body of the *Israelites*, was divided into twelve Tribes, the Tribes into Families, the Families into Houses: if the House were too few for the eating of the Lamb, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed *עגליה*, in the same sense *S. Mark* useth *συγκληρος*, and *εγκληρος*, *Mark* the sixth. All these words signifie a society, or company of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a Garden; and thus in the Gospel, the whole multitude sitting on the grass, seem to be compared unto a Garden; and their several societies or companies, unto so many beds in the Garden. The number of Communicants in this Paschal society (S) was never less than ten, nor more than twenty. It followeth in the Text, *A male*, to note the masculine and peerless vertue of our Saviour, whom it did typically shew forth. (g) Of the first year; which phrase they interpret thus, That the Lamb, after it was eight daies old and forward,

f Ioseph. de bello Jud. l. c. 17.  
g Hebraice חגגה  
Filium anni.  
Sunt qui distinguunt inter  
Filium anni & Filium anni sui; filium anni interpretantur, qui annum unum agit, nec minor nec major. Filium vero anni sui, qui est in anno primo, licet cum nondum absolvetur, et Aben Esra negat absque Cubala p se sciri quis sit filius anni sui, nam fieri potest, inquit, ut sit Puer adititum sine paragonum, whole in the text  
& similibus.

was allowable to be offered for the Passover, but not before; because it is said, *When a bullock, or a sheep, or a goat is brought forth, then it shall be seven daies under the dam, and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 22. 27.* And the reason of this Law, some of the Hebrews have thought to be, (b) because in their Opinion nothing in the world was absolutely perfect, until a Sabbath had past over it. Moreover if it were an hour elder than a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the Israelites of their own personal integrity, as to signify the absolute perfection of him who was in truth the Lamb of God. And this he kept till the fourteenth day of the same month. The Rabbines (c) affirm four causes of this: First, because otherwise through the multitude of business, at the time of their departure, they might forget the Paschal Lamb. Secondly, that in this four daies space they might have the more certain knowledge of the Lamb's perfection. Thirdly, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves God's mercy in their deliverance from Egypt, and also to instruct and Catechise their children in that point for which respect it was a received Tradition amongst the Jews, that during the space of these four daies, their Lamb was tyed to their bed-posts. Lastly, that in this time of preparation, they might thoroughly fit and address themselves for the Oblation.

The time when the Paschal Lamb was to be slain, was at the Evening, *Exod. 12. 6.* Or, as the Original



k Aben. Ezra,  
Exod. 12.

l R. David. in  
Radic. Hoc  
etiam colligit  
potest ex Pirke  
Abth. c. 5.

m Talmud.  
tract. de pas-  
chate. c. 1. in  
initio.

reads, *between the two evenings*. Here *Dionysius* move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus; That there was (k) *Vespera Solis*, the evening of the Sun; namely, when the body of the Sun setteth; and *Vespera luminis*, the evening of the light, when the beams and shining of the Sun is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time, they say, the *Paschal Lamb* was slain, (l) Others admit a greater latitude, and distinguish thus: There is, say they, *Vespera declinationis*, the Evening of the Sun declining; and *Vespera occasus*, the Evening of the Sun setting; and their meaning is, that their Passover was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First, because by this speech we must understand a latitude of time, wherein might be offered not only the Passover, but the daily Evening Sacrifice also, for even that likewise was commanded, *Inter duas Vesperas, between the two evenings*, Num. 28. 4. Now this might be offered in the former part of the afternoon. (m) The manner of their sacrificing, in regard of this time, we find thus registred, if we count the hours according to our usual computations: the daily sacrifice of the evening Lamb was usually slain between two and three; it was offered between three and four; upon the Passover Eve it was slain between one and two, it was offered about half an hour before three; but if their Passover Eve hapned to be the same with their Sabbath Eve, then the daily Evening Sacrifice was slain between twelve and one, it was offered half an hour before two; and afterward the Passover. Secondly,

condly, this agreeth with the Oblation of the true Paschal Lamb; for, as the time of his crucifying began in the third hour of the day, with the daily morning sacrifice, Mark. 15. 25. so it ended at the ninth hour, Mark. 15. 34. which was the time of their ordinary evening sacrifice: but upon their Passover Eve, it was the time when their Paschal Lamb was slain.

Furthermore, the Lamb was to be eaten with bitter herbs: the reason of this command is, that thereby they might be moved to thankfulness towards God, for their deliverance from the Egyptian bondage, in which their lives were made bitter unto them; Ex. 1. 14.

These bitter herbs they dipt in a certain sauce thick like Mustard, called (m) Charoseth, (n) which thick sauce (say they) was a memorial of the day wherein they wrought in Egypt. (o) This is thought of some to be that wherein Christ dipt the sop which he gave to Judas. Of this sauce the Hebrews write thus; (p) they used to dip the unleavened bread in that sauce Charoseth, and to eat; then they dipt the bitter herbs in the Charoseth, and did eat them. (q) It was made of the Palm tree branches, or of dry figs, or Raisins, which they stamped and put Vinegar thereto, and seasoned it, and made it like Clay, and brought it unto the Table in the night of the Passover.

The other seven daies following the fourteenth of Nisan, were in strictness of speech distinct Feasts, as is above shewed, namely, the Feast of unleavened bread; because in that space of time, (r) no leavened bread ought to be found in their house; (s) their degrees of preparation to this feast are four. 1. Expurgatio fermenti, the cleansing of all their household stuff and vessels, unto which leaven might haply cleave; and this was done two or three daies before the Passover. 2. Inquisitio fermenti, the searching after leaven throughout all

m פסחא  
n Mofes Kot-  
sens, fol. 118.  
o Scalig. de e-  
mend. temp. l. 6.  
p. 312.  
p. Maim. de  
fermento. c. 3.  
señ 7.  
q Maimon in  
פסחא  
c. 2. señ. 11.

r Hujus moris  
vestigia qua-  
dam sunt re-  
periti in Ro-  
man. Flamine  
Dias. A. Gell.  
lib. 10. c. 1.  
s Euxiof. Sy-  
nag. Judaic.  
c. 12. p. 317.

\* See 'g. de  
mend. Temp. in  
prolegom.

the rooms of their houses, even to the House-holes: this they did with a waxen candle, and as *Buxtorf* noteth, upon the night before the Passover: and *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *Incunte quartadecima, usque ad quartam horam post ortum solis. At the beginning of the fourteenth day, until the fourth hour after the rising of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the Jews, in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, A burning of the leaven; and this was done from the fourth of the sixth hour, about dinner-time; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the cursing of the leaven, in this form: (t) Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.

t Buxtorf. Sy-  
nag. c. 12. p. 325

u Vid. P. Fag.  
in Exod. 12.

In case any did eat unleavened bread those seven daies, the penalty was, that such a soul should be cut off from Israel, *Exod. 22. 15.* Which penalty hath amongst Expositors a (u) three-fold interpretation. Some understand thereby such a man to be cut off from his heavenly inheritance: others, that God would cut off such from the living by an untimely death: others, that he should die without children, leaving no posterity behind him: To this purpose their Proverb is, (x) A man childless is lifeless.

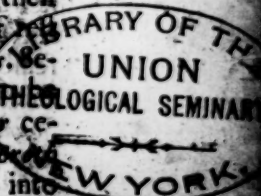
x Vid. P. Fag.  
ibid.

Of these three, the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply, besides the secret actions of God touching the soul of such a Delinquent, a direction unto the Church how to deal with parties thus offending, by censuring them with Excommunication; which kind of censure elsewhere the Scripture calleth, *A casting out of the Synagogue*, John 16.2. A speech much like this, *A cutting off from Israel*.

Three things may be here demanded. First; who killed the *Paschal Lamb*? Secondly; where it was killed? Thirdly, where it was eaten? First, it was killed by the *Priests*, 2 Chron. 35.6. Secondly, it was killed after the first time in the *Court of the Temple*, the place which God had chosen, Deut. 16.6. (y) Thirdly, <sup>y Maimon in Korban Pesach c.1. sect.6.</sup> the owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*. *Christ with his disciples kept the Passover in an upper-chamber at Jerusalem*.

It may further be demanded, whether the *Passover* consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: First, say they, the *Passover* was eaten *standing*, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*, and the *Jews* generally after the first institution, in all their *Passovers*, used rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of feasts*. Secondly, they say, the *Paschal Lamb* was wont to be roasted; but in the last *Passover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *bread* into



to eat the *Paschal Lamb roasted*; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit both: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they usse *John 13. 2.* That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be at last. Thus *John 11.* mention is made of *Mary* which anointed the Lord; yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, *Saint Matthew*, and *Saint Mark* recite before the consecration of the *Sacrament*; Whence the Jews have a Proverb, (2) *Non esse prius aut posterius in scriptura*; That first, and last, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten a Lamb of the first year, which might be a year old. It is evident also by that of *Barabbas*, that it was a received custom on the Passover, to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold; Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that

the

מדרש  
אין כחורח  
אין כחורח  
Salum. Iarchi.  
in Gen. 6.



the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

Again, here is to be observed, that the *Jews* speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. (a) And *Josephus* telleth us that they numbred *eight days* for that Feast. In like manner the Disciples are said to come unto *Christ* the *first day of unleavened bread*, saying unto him, *Where wilt thou that we prepare for thee to eat the Passover?* *Mat. 26. 17.* as if the *first day of unleavened bread*, were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*; the *feast of unleavened bread* began the fifteenth day, and continued seven days only, and the *Passover* was before the *feast of unleavened bread*.

<sup>a</sup> *Joseph. Antiq*  
*l. 6. c. 5. p. 65.*

In the last place, we must know, that there was permitted a *second Passover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the *first Passover*, *Numb. 9.* Touching that permission of a *second Passover*, to those that were in a journey *far off*: The *Hebrew* of this word *far off*, hath extraordinary



dinary pricks over it, for special consideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trespasses and sins, and *far off*, *Ephes. 2. 13.* should be made *nigh* by the blood of *Christ*, and so partakers of him the *second Passover*. Of this legal Ordinance the *Hebrews* say, *(b)* What is this journey *far off*? fifteen miles without the walls of *Jerusalem*, who so is distant from *Jerusalem*, on the fourteenth day of the first month, fifteen miles or more; when the Sun riseth, lo, this is a journey *far off*; if less then this, it is not a journey *far off*, for he may come to *Jerusalem* by after midday, though he go on foot, easily. The Agreement between the *Paschal Lamb* and *Christ* standeth thus,

b Maimon. in  
Kurban. Pescab  
c. 5. sect. 8, 9.

*Christ is our Passover, 1 Cor. 5.*

- |                         |                              |
|-------------------------|------------------------------|
| The Paschal Lamb was,   | Christ was,                  |
| 1 One of the flock.     | 1 Perfect man, John 1.       |
| 2 Without blemish.      | 2 Without sin.               |
| 3 To be sacrificed and  | 3 Suffered and died.         |
| roasted.                |                              |
| 4 His bones were not    | 4 They brake not his legs;   |
| broken.                 | John 19. 33.                 |
| 5 About the Evening.    | 5 In the end of the world,   |
|                         | Heb. 9. 26.                  |
| 6 Their door-posts were | 6 The Blood of Christ purge- |
| to be sprinkled with    | eth our consciences.         |
| the blood.              |                              |
| 7 That the punishing    | 7 That sin and death might   |
| Angel might pass o-     | not prevail against us.      |
| ver them.               |                              |
| 8 It was eaten in their | 8 He is applied by Faith.    |
| several families.       | 9 According to all the Arti- |
| 9 The whole Lamb.       | cles of the Creed.           |

10 With-

- ### 10. Without Levent.

10. *Without Hypocrisie* .

I Cor. 5.

- 11. With bitter herbs:**

- ## II. *With patience under the Cross.*

- 12. In haste, and in the manner of Travellers.**

12. In haste, and in the manner of Travellers. 12. *With an earnest and longing expectation of life eternal.*

- ### 13. Only by the Circum-

13. *Only by the faithful,*  
I Cor. II.

I Cor. II.

## CHAP. V.

*Of their Pentecost.*

**T**His Feast was called *πεντηκοστή, the Pentecost*; which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day after the second of the Passover*, which was the *sixteenth of Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was *τὸ πάχα, the Passover*; the *fifteenth* *ἐορτὴ τῷ πάχα, the Feast of the Passover*: or *πρώτη τῷ πάχα, the first of the Passover*: the *sixteenth* was *δευτέρα τῷ πάχα, the second of the Passover*, or *the morrow after the Passover, Levit. 23. 81.* which is all one, as if it had been said, the *morrow after the feast of the Passover*; for in those feasts which consisted in many daies, the *first* and the *last* were termed *Sabbaths*. Now these fifty daies were in truth the appointed time of their Harvest, their Harvest being bounded, as it were, with two remarkable daies, the one being the *beginning*, the other the *end* thereof: the *beginning* was *δευτέρα τῷ πάχα, the second of the Passover*; the *end* was *πεντηκοστή, the fiftieth day after*, called the *Pentecost*. Upon

a Seniores appellabant hunc diem, πρῶτω δὲ σαββατῶν Lev. 23. 11.

b Scalig. de t.  
mend. emp l.

the *ἡμέρας*, then they offered a (b) *sheaf of the same fruits of their harvest*, *Levit. 23. 10.* Upon the *Pentecost*, then they offered two *wave loaves*, *Levit. 23. 17.* the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were sanctified, (c) it being from thence afterward lawful, and not before, to reap the Corn, the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty daies by numbring the *Weeks* from the *ἡμέρας*, whence it was called a *Feast of weeks*. The manner how they counted the *weeks*, was, according to the number of the *Sabbaths* following the *ἡμέρας*. Thus the first *Sabbath* following they called *ἡμέρας πρῶτον σάββατον*: the second, *ἡμέρας δεύτερον*: the third, *ἡμέρας τρίτον*, &c. So that (d) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*; as the *first*, *second*, *third*, and *fourth*, &c. took their denomination from the *ἡμέρας*, which observation giveth light to that of S. *Luke*, *Luk. 16. 1.* where there is mention of a *Sabbath* termed *ἡμέρας πρῶτον*, that is, the *second-first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the *ἡμέρας*. Seeing that these *fifty daies* did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their Harvest about the (e) first of *April*, it was quite finished in *May*.

c ὅ τῶτε λαοὶ  
πὸν δημοσία  
ἔχοντες ὅτι  
ἰδὲ αὖθις  
Joseph. Antiq.  
l. 3. c. 10.

d Scalig. lib. 6.  
de emend. temp  
p. 260.

*Luke. 6. 1*

e Plin. l. 18.  
cap. 18. Illud  
ipsum confirmat  
Leo Afr. Testis  
αὐτοῦ τῆς  
Descript. Afr.  
lib. 6. 4.



Courts, some in their streets, *Nebes* 8. 15.

Plutarch.  
Sympos. 4. Pro-  
blem 3.

\* of Vines &  
Ivy

1 P. Eccl. levi.  
23.

Plutarch making mention of this Festivity, saith, that (e) these *Booths* were made principally of Ivy boughs: but the Scripture reckoneth up four distinct kinds, *Levit.* 23. 40. which are thought to be, 1. *The Cittern-tree.* 2. *The Palm-tree.* 3. *The Myrtle-tree.* 4. *The Willow of the Brook.* (f) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that

g *Ilia Thibis* day. And this burden they termed (g) *Hosanna*: in allusion unto this the people cutting down branches

from the Trees, and strewing them in the way when our Saviour did ride into *Jerusalem*, cried, saying, *Hosanna* to the Son of David, *Mat.* 21. 9. Plutarch scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called *Βύσσος*, and in this respect he termeth this feast of the *Jews* *Βυσσαγοσία*, *A bearing about of these Thyrsi.* That feast which the *Athenians* term *Εκδοτήν*, was not much unlike.

Moreover, on the next day after this feast, they compassed the Altar (b) seven times with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, *Palmi-Feast.*

Concerning the reason of this Feast; some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the Cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a safe Booth or Tent. Onkelos in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

h *Hospinian.de*  
*Orig fest. cap. 7.*  
*It. Munst. in Ca-*  
*lendar. p. 150.*

Hebrew readeth; That your posterity may know, that I have made the children of Israel to dwell in Tents. Lev. 23. 43. The Chaldee rendreth it, That your posterity may know that I have made the children of Israel to dwell (i) in the shadow of Clouds. (k) Others think it was instituted as a solemn thanksgiving unto God for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of David, which are entituled *תורת הורח* by *pro torcularibus*, to have been composed for this feast. Others speak more probably, who assign the cause to be in memory of their Fore-fathers dwelling in Tents and Tabernacles; the Text is clear, Levit. 23. 43.

The Sacrifices, which were offered these seven daies, are prescribed, Numb. 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the Jews deliver to be this: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the Languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias*, who was the expectation and Hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neb.* 8. 18. but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *boughs*, but the

days

יחמל  
יחמל  
k Theophylact.  
Johann 5.

Hospinian. de  
Orig. hujus fest.



m Talmud.  
tract. de feſtis  
Tabernaculo-  
rum, cap  
7. 77

Vid. Tremel.  
John 7. 37.  
n Buxtorf. in  
abbreviatur.  
p. 2. 3.

o Tremel. Joh.  
7. 37. ex Tal-  
mud.

p Hoſpinian. de  
Orig. bnjus  
feſti. p. 24.

(m) days of this whole feast of Tabernacles were term-  
ed *Hosannoth*; from the usual acclamations of the  
people, whiles they carried *Boughs* up and down.  
And this eighth day was called *Hosanna Rabba*, the  
great *Hosanna*, or the great day of the feast, John 7. 37.  
(n) Upon this day they did read the last Section of  
the Law, and likewise began the first, lest they might  
otherwise seem more joyful in ending their Sections,  
than willing to begin them. (o) Upon this day also,  
by the Institution of the Prophet *Haggai* and *Za-  
chary*, and such like *Prophetical* men, they did with  
great solemnity and joy, bring great store of water  
from the River *Shiloah* to the Temple; where it being  
delivered unto the *Priests*, it was poured upon the  
Altar, together with Wine, and all the people sung  
that of the Prophet *Eſay* 12. 13. *With joy shall ye draw  
water out of the Wells of Salvation*. Our Saviour is  
thought to have alluded unto this, in that speech  
which he used on this very day, John 7. 38. *He that  
believeth in me, out of his belly shall flow rivers of wa-  
ters of life*.

It is worth our noting also, that whereas God  
commanded the observation of this Feast on the fif-  
teenth of the seventh month *Tisri*; *Jeroboam*, that he  
might work in the people a forgetfulness of the true  
Worship of God, appointed the celebration of a  
Feast in the eighth month, on the fifteenth day there-  
of, which is thought to be this very feast of Ta-  
bernacles.

## CHAP. VII.

Of the Feast of Trumpets, and their  
New Moons.

FOR the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh month*, *Levit. 23. 24.* But according to their *civil Computation* it was their *first month*, so that this Feast may be termed their *New-years-day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, *2 Kings 4. 23.* Secondly, It was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos 8. 4.* Thirdly, They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bulls*, *one Ram*, *seven Lambs*, for *burnt offerings*; with their meat and drink-offering, and a *Goat* for a *sin-offering*, *Num. 28. 11. 15.* But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one Bullock*, *one Ram*, and *seven Lambs*, for *burnt-offerings*, and a *Goat* for a *sin-offering*,

R

Numb.

a Shelinder, in  
venc 190

Numb. 29. 1. 6. Secondly, in other New Moons they blow-  
ed no Trumpets: In this they blowed (a) from the Sun-  
rising till night: whence we learn what New Moon it  
is that David speaketh of, Psal. 81. 3. Blow the Trumpet  
in the New Moon, in the time appointed, at our feast day.

The reason in general of this blowing, and great  
noise of Trumpets, I take to have been, to make their  
New-years day the more remarkable, because from it  
all their deeds and contracts bore date, and their  
Sabbatical years and Jubilees were counted thence:  
But why it should be made remarkable by the  
sound of Trumpets, or Cornets, there are three con-  
jectures.

b P. Fag. Levit.  
23.

c Basil, in Psal.  
80.

First, the (b) Hebrews think it was done in memory  
of Isaac his deliverance, and that they did there-  
fore sound Rams horns, because a Ram was sacrificed  
instead of him. Secondly, (c) Basil is of opinion, that  
the people were hereby put in mind of that day,  
wherein they received the law in Mount Sinai with  
blowing of Trumpets. Thirdly, others think it was to  
put them in remembrance of the Resurrection, which  
shall be with the sound of Trumpets; He shall send his  
Angels with a great sound of a Trumpet, Mat. 24. 31.

d Scalig. de e-  
mend. temp. pag  
26. li. p. 105.

There are (d) three things considerable in New  
Moons. First,  $\Sigma\upsilon\upsilon\delta\omicron\varsigma$ , the conjunction of the Moon  
with the Sun. Secondly,  $\text{Ἐαύραυς}$ , the waxing of the  
Moon. Thirdly,  $\sigma\chi\eta\mu\alpha\ \mu\epsilon\tau\alpha\delta\epsilon\iota\varsigma$ , the prime of the  
Moon. In the first it was quite dark; in the second it  
did open it self to receive the Sun-beams: In the last it  
did appear, corniculata, horned.

e Hospin. de O-  
rig. fest c 4. p.  
15. Eadem ra-  
tio tenet etiam  
in illis mensi-  
bu qui con-  
stant 29 diebus.

Because in all these three degrees of the change,  
there was a kind of mutual participation both of  
the Old and New Moon: (e) Hence the Jews observe  
two daies, namely, the last of every month, and the

first

first day of the next following. Now because the thirtieth was the last in their longest months; Hence Horace calleth these last days, *Tricesima Sabbata*: The first days they termed, *Neomenias*, new Moons.

For certain reasons the Jews used a kind of change, or translation of daies; which translation, though it were of use in other months also, yet the greatest care was had in translating the beginning of their year, or their first day in their month *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

Translation of daies was (f) threefold. First, *Lunary*: Secondly, *Politick*: Thirdly, *Mixt*.

f Scalig. de emend. semp. l. 2. p. 85.

The reason of *Lunary translation*, was, that they might not observe the Feast of the New Moon, until the old were quite over-past. For the understanding of this, note these three rules.

First, The *Hebrews* counted their Holy-daies from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, Always before the New Moon, there is a conjunction between the Sun and the Moon; during this conjunction she is called *Luna silens*, by reason of her darkness; and all this time there is a participation of the New Moon.

Thirdly, When the conjunction was over-past before noon-tide, namely, in any of those first 18 hours, then the New Moon was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was translated to the day following, because otherwise they should begin their Holy-day in the time of the old Moon.

Munster. Calend. Heb. p. 46.

And this translation they noted with this abbreviation 71, that is, 10. because of those eighteen hours which occasioned it.

h. Munst. C. d.  
len. p. 139.

The reason of *Politick translation*, was, that two *Sabbaths*, or feast-days might not immediately follow each other: (b) because, say they, it was unlawful those two daies to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two daies. Yet here two exceptions must be remembred; when the meeting of two *Sabbaths* could not be avoided.

First, When the *Passover*, or the fifteenth day of *Nisan*, fell on *Saturday*; for then the *Pentecost* must needs fall on *Sunday*.

Secondly, When the *Passover* fell on *Sunday*; for then their *Passover* immediately followed their *weekly Sabbath*.

h. Hospinian. de  
Orig. fest. p. 6.

The first (i) Author of this *Politick translation* was a certain chief man amongst them, named *Eleazar*; three hundred and fifty years before *Christ* his *Nativity*.

The several species or kinds of *Politick translation*, were five. The first, אדן *Adn*. The second, בדר *Badu*. The third, גבז *Gabaz*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the understanding of these abbreviatures, we must know, that in these made words the letters only stand for numbers, and are applied to the seven daies of the week, thus א 1. *Sunday*. ב 2. *Monday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jews Sabbath*.

a. Adn.

Their rules touching *Politick translation*, stood thus. (a) First, that neither their *New-years-day*, which was the first of the month *Tisri*; neither their

their *Feast of Tabernacles*, which was the fifteenth day of the same month, should be celebrated on *Adu*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the weekly *Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately before their weekly *Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the fifteenth day, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (b) second rule was, that the *Passover* should not be observed on *Badu*; that is on *Monday*, *Wednesday*, or *Friday*.

The (c) third rule is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

The (d) fourth rule is, that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Monday*, *Wednesday*, or *Saturday*.

The (e) fifth rule is, that the *Feast of expiation* was not observed on *Agw*; that is, on *Sunday*, *Tuesday*, or *Friday*.

*Mixt translation* is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the translation occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*. And secondly, *Double*.

*Simple translation* is, when the *Feast* is translated to



the next day following. For examples sake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feast* must be translated, for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: notwithstanding, in as much as the very next day, namely *Monday*, was observed; I term this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

*Batu takphat*. *בטו תאפח* (f) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, *ב* was *ב* *ט* *פ* *ח*. The meaning is, that in the year following *Annum Embolymeum* (wherein one whole month was ingrafted) if the point of the change happeneth upon the second day of the week, that is, *Monday*, not before the fifteenth hour, and the *18th* moment, the Feast of the *New Moon* was translated unto *Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger*, *de Calend. comp. lib. 2. pag. 387*.

*Double Translation*, is, when the Feast is translated not to the next, but to some further day: as if the first day of the month *Tisri* should happen upon *Saturday*; here, if the Moon hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this Feast till *Sunday*, because of *א*, that is, the *eighteen hours*; *Politick translation* removeth it till *Monday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this sort is *Qatrad*.

*Qatrad*, is a made word, each letter is a numeral, and in my be thus resolved, *ק* *ט* *א* *ר* *ד*. The meaning thereof is thus: In their common year (when a whole month is not inserted) if the point of the change happen upon the *third* day of the week, that

that is, *Tuesday*, not before the ninth hour; and the 264 moment of an hour; then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (k) that 1080 moments k *Munst. Calend. pag. 45.*  
make an hour.

The Feast of *Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu.* The *Passover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Budu.* If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the Feast of *Tabernacles* might not? I take it to be thus; All the after-translation depended upon the first translation of the first *New Moon in Tisri*; but that could not be so changed, as to prevent all concurrence of two Feasts; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* holds, that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the month, when unleavened bread was not yet to be used; and thence they do both use and urge a necessity (m) of leavened bread in the *Lords supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a trans-

*Epiph. l. 2. Tom. I. c. 51. p. 147.*  
m *Usum fermentati panis in cena Domini Ecclesia Romana olim non damnavit. Casaubon. exercit. 16. p. 445.*

gressor,

n Munster. in  
Mat. cap. 16.

n Joseph. Scat.  
lig. de emend.  
temp. lib. 6.  
p. 26.

gession, not a fulfiller of the Law. (n) Others say, that because that year their *Passover* fell on *Friday*, hence the feast was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the tradition of the Elders. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour, namely, on *Friday*, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began, he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John* 19. 24.

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proved in the *Chapter of the Passover*. 1. The fourteenth day of the month, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread; the Feast of unleavened bread drew near, which is called the *Passover*, *Luke* 22. 1.

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Passover* of the Lord, and in the fifteenth day of this month is the Feast, *Numb.* 28. 16, 17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the Feast, *John* 13. 29.

The *sheep* and *Bullocks* offered upon this day, are called the *Passover*, *Deut.* 16. 2. And of this we are to understand *S. John*, *Joh.* 18. 28. They themselves went not into the common Hall, lest they should be defiled,



## CHAP. VIII.

## The Feast of Expiation.

Upon the tenth day of the month *Tisri*, answering to September with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13*. It was called the *Feast of Expiation*, because the *High-priest* did then confess unto *God* both his own sins, and the sins of the people; and by the performance of certain Rites and Ceremonies, expiate them, and make an attonement unto *God* for them.

The Ceremonies at this time to be performed, concerned either the People and the Priest, or the Priest alone. Those which concerned People and the Priest, consisted in the afflicting of their souls by fasting. Whence this Feast was also called (a) *Dies Jejunii*, the *Fasting Day*, *Jer. 36.6*. Which serveth for the understanding of that, *Act. 27.9*, *Sailing was now dangerous, because the Feast was already past*; that is, the Feast of Expiation was now past, and Winter was at hand.

Those Ceremonies which concerned the Priest alone, were two. First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a young Bullock for a sin-offering, and a Ram for a burnt-offering, putting on his Priestly Robes; After he had washed himself in water; he took of the Congregation two He-goats for a sin-offering, and a Ram for a burnt-offering. The two He-goats he presented before the Lord at the door of the Tabernacle, casting lots which of them should

a 1. *Jejunii* de heb. p. 7.  
2d. pag. 43.







\* TI

e Suid. in voce  
ἀελ-ψμα.

\* Καθάματα  
ἐλέγχοι οἱ  
ἐν καθάρσει  
ἀμὺ τινός  
ἢ τινός ἐτί-  
μας ὅρα δι-  
πλοῦς τῆς  
δοῦς, Vetus  
Scholiast in A-  
ristophan. Plut.  
pag. 48.  
f Budens an-  
not. reliq. in  
Pandel. De  
panis, p. 334.

and together with them, their sins into the Wilder-  
ness. And lest they might seem to be mad without  
reason, they assign the cause why they make choice  
of a Cock, at this time, to be this: This word (d) *Geb-  
ber* in the Holy Language signifieth a Man, in their  
*Talmud* it signifieth a Cock. Now, say they, the Ju-  
stice of God requires, that as *Gebber* sinned, so *Gebber*  
should make satisfaction. From this *Feast of Expiation*  
it is probable, that the *Grecians* used a yearly *Expi-  
ation* of their Cities, which was performed on this  
manner: Certain condemned persons were brought  
forth with Garlands upon their heads, in manner of  
sacrifices, these they would tumble from some steep  
place into the Sea, offering them up to *Neptune*, (e)  
using this form of words, ἀελ-ψμα ἡμῶν γὰρ, *Sic pro no-  
bis peripsema: Bethou a Reconciliation or Propitiation  
for us.* The like kind of Expiation was used among  
them in time of any Pestilence, or contagious infe-  
ction; for removal of such diseases, they then sacri-  
ficed certain men unto their Gods, \* such men they  
termed καθάρματα. These two words are used by the  
*Apostle*, 1 Cor. 4. 13. and they are translated *filth and  
off-scouring*: we are made as the *filth of the world, and  
as the off-scouring of all things.* The words signifie pro-  
perly the *filth or dirt scraped off mens shooes, or from  
the pavement of the ground*: But in (f) *Budens* his  
opinion, the *Apostle* had allusion unto those kinds of  
Expiations in use amongst the *Heathens*. As if he had  
said, We are as despicable and as odious in the sight  
of the people, as much loaded with the revilings and  
curfings of the multitude, as those condemned per-  
sons, who were offered up by way of publick Ex-  
piation.

Now

**LIB. III.      The Feast of Expiation.**

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.

Christ.

- |                                                                             |                                                                                                                                                                                                                       |
|-----------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. The <i>High-Priest</i> went into the <i>Holiest of all</i> , Levit.16.3. | 1. <i>Christ</i> our <i>High-Priest</i> went into the <i>Holy place</i> , namely, the Heavens, Heb.9.12.                                                                                                              |
| 2. He went once a year, Exod.30.10.                                         | 2. He entered once, Heb.9.12.                                                                                                                                                                                         |
| 3. He with the blood of Goats and Calves, Heb.9.12.                         | 3. He by his own blood, Heb.9.12.                                                                                                                                                                                     |
| 4. He alone, Heb.9.                                                         | 4. He alone hath troden the Wine-press, <i>Isay</i> 63.3.                                                                                                                                                             |
| 5. He, clothed with his Priestly Robes, Levit.16.4.                         | 5. He, ordained and sealed to this Office, by his Father from all Eternity.                                                                                                                                           |
| 6. He took two Goats, Levit.16.                                             | 6. He took two natures: the <i>impassibility</i> of his <i>God-head</i> was shadowed by the <i>Scape-goat</i> : his sufferings in his <i>Manhood</i> , by the <i>Goat</i> that was sacrificed, Theod. Qu. 12. in Lev. |
| 7. The <i>Goat</i> did bear the Peoples iniquities.                         | 7. <i>Christ</i> was made sin for us, 2 Cor.5.22.                                                                                                                                                                     |

## CHAP. IX.

## The Sabbatical year, or Seventh

## years rest.

**A** Every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*. *Levit. 25.* And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they obtained from their own work to do the *Lords*. So the *Sabbatical year* was to signify, that both they and their land was the *Lords*, that both they and their land was

The observation of this Feast consisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called (a) *Scabbath Haaretz*, the *Sabbath of the Land*, *Lev. 25. 4.* Secondly, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (b) *Shemita laibova*, The *Lords release*, *Deut. 15. 2.* (c) *Shemita*

Seeing they were that year forbid to till their grounds, here a question might be made, what they should eat in the time of this intermission?

*Ans.* I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, *Levit. 25. 20, 21.* saith the Lord. for three years.

Seeing every seventh year, debts, according to Gods Command were to be remitted, some might demand whether this might not much endamage their Estates if they did lend, or harden their hearts not to lend? they did not.

*Ans.* It could not endamage their Estates, for it is a most infallible *Maxime*: No man is a loser by serving a most infallible *Maxime*. No man is a loser by serving

## LIB. III. Their Sabbatical year.

135

ving God. Whence the Hebrews themselves interpret this to be rather *Mandatum probationis*, A command of tryal; such as Abrahams offering up of Isaac was, which God commanded, not intending that he should be sacrificed, but that Abrahams love might be tryed; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you, Dent. 15. 4.* (c) That is, saith he, as if the Lord had said, Know that that which I have commanded thee, that thou shouldest not exact of thy Brother, will be needles. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.

c *Aben Ezra*.  
*Dent. 15. 4.*

The reasons why this Feast was instituted, are thought to be: First, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to make his Harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety; but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy estate which Adam enjoyed in his Innocency, when the earth brought forth her increase without manuring. Lastly, it shadowed forth that everlasting sabbath which we expect in the Heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (e) that the world should continue for six thousand years, but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six

*Vi. l. Hospin.*  
*de Orig. i. uas*  
*fisti.*  
*c Talmud. in*  
*Sanedr. c.*  
*Hiel.*

working

תחילת  
 חור  
 אלפי  
 שנה  
 1978  
 תחילת  
 חור  
 אלפי  
 שנה  
 Duo millia in-  
 anitatis, duo  
 millia dierum.  
 Messia, Tal-  
 mud. in anc-  
 drin. c. Hales.

working daies of the week, the seventh answered  
 our Sabbath, according to that, A thousand years  
 are but as one day with the Lord, 2 Pet. 3. 8. *Elias* his  
 words are these; *Six thousand years the world shall be,*  
*and again it shall be destroyed: (S) Two thousand shall be*  
*void, two thousand under the Law, and two thousand*  
*under the Messias.* The substance of this Prophecy,  
 howsoever we reject it as too curious, yet seeing  
 that a Jew spake it, it may serve to prove against  
 them: First, That the *Messias* is already come: Se-  
 condly, That *Moses* his Law ceased at his coming.

## CHAP. X.

### Of their Jubilee.

**T**His is the last Festival which God commanded  
 the Jews, it was celebrated every fiftieth year. It  
 is commanded, Lev. 25. 8. Thou shalt number seven  
 sabbaths of years unto thee, &c. The English word  
*Jubilee* is derived from the Hebrew יובל *Jobel*, signifi-  
 ing a Ram; it signifieth a Rams horn. Seven Priests  
 shall bear before the Ark seven Trumpets of Rams  
 horns, Josh. 6. 4. Where the word *Jobelim* is used, and  
 is expounded by the Chaldee Paraphrast, Rams-horns.  
*Marbachius* is of opinion, that this year was called  
 their Jubilee, from (c) *Jubal*, the first inventor of mu-  
 sical instruments, of whom we read, Gen. 4. 21. *Jubal*  
*was the Father of all such as handle the Harp and Organ:*  
 Other Authors deliver other reasons of the name, but  
 it is most probable that this year was termed the year  
 of Jubilee from *Jobelim*, the Rams-horns then sound-  
 ed. There were five main uses of this Feast.

Marbach, in  
 Levit. 25.

First,

First, for the general release of servants. Secondly, for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) Fourthly, some are of opinion, that as the Grecians did compute their times by the number of Olympiads, the Romans by their *Lustra*, the Christians by their *Inditions*: So the Jews by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which Christians enjoy under Christ, by whose blood we have not only a re-entry into the Kingdom of Heaven, which we had formerly forfeited by our sins (and this was haply signified by the *Israelites* re-entry upon their Lands formerly sold) but also the sound of the Gospel, which was in this Feast typed out unto us by the noise of the Trumpets, is gone thorough out the world. And thus the Lord God hath blown the Trumpet, as *Zacharies* phrase is, *Zach. 9. 14.* But neither this release of servants, nor restoring of Lands, was (e) until the tenth day of the first month *Tisri*, at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first daies of this month the servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hospinian. de Orig. sect. c. 9.*

e *Mosei, Rapp. tins in balachia Schemir. Veiobel, c. 10.*



## CHAP. XI.

*The Feast of Purim, and the Feast of Consecration or Dedication.*

**P**ur is a Persian word, and signifieth a Lot, whence this Feast of Lots is called Purim, i. *τ. κληροσίου*, A Lottery: It began on the fourteenth of Adar, and continued till the end of the fifteenth, *Ezra*. 9. 21. It was instituted by Mordecai; in remembrance of the Jews delivery from Haman, before whom lots were cast day by day, and month by month, for the destruction of them. In these two daies they read the History of Hester in their synagogues; and as often as they hear mention of Haman, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon Hamans head.

The Feast of Dedication is termed in the New Testament, *Εγκαίνια* (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the Old Testament; the Tabernacle, the Temple, Priests, Altars, Vessels and Garments: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly Festival, was the Consecration of the Altar appointed by Judas Maccabeus to be observed from year to year, for the space of eight days, from the five and twentieth of the month Cisleu, which answereth in part to

a Hospin de  
fest. fol. 33. ex  
Antonio Mar-  
garita in l. de  
ceremoniis Ju-  
deorum.

b *Εγκαίνια*  
*ἱερὸν καὶ τὸ ἑνὶ*  
*ἱκαυυετὴν*  
*τὴν*. Suidas.

to our *December*, 1 *Macchab.* 4. 59. Of this Saint *John* speaketh; and as he mentioneth our *Saviour's* presence there, so he intimateth the time to be about *December*. It was at *Jerusalem* the feast of the *Dedication*, and it was winter, *John* 10. 22. &c.

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of God.

These two Feasts are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.

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THE  
FOURTH BOOK  
OF THEIR  
IDOLATRY.

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CHAP. I.

*The beginnings of Idolatry.*

**T**He Infiniteness of *Gods* Majesty far transcendeth the capacity of created Natures; and if we consult not with *Gods* own Oracles, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the creature instead of the *Creator*: and when he hath multiplied the number of his *gods*, according to the number of the Stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay, whether the true *God* be not utterly unknown. For this reason the Mariners in *Jonahs* ship cried every man unto his *God*, *Jonah* 1. 5. Every man to his own *God*; and lest they might all mistake the true *God*, they awaken *Jonah* to call upon his *God*. This (a) uncertainty attending Idolatry,

*Idolatry*, caused the *Heathens* to close their Petitions with that general, *Dii deæque omnes*. (b) The *Arabi-ans* perceiving the insufficiency of their *known Gods*, dedicated their Altars, *Ignoto Deo, To the unknown God*. At *Athens*, Saint Paul found an Altar with the same inscription, *Acts* 17. 23. Hence other Neighbour-Countries were wont to swear (c) by him that was *unknown at Athens*. From this doubt and distrust among the *Athenians*, what God was, and who he was, sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable Unity of the *Godhead*, between I know not what *Compeers and Equals*, so that they had other Altars mentioning a plurality of gods: (d) the inscription being *ἄνῳ ἄγνώστῳ, the Altar of the unknown Gods*, yea, the compleat and entire inscription of that Altar which Saint Paul saw, is thought to have been thus, (e) *To the gods of Asia, Europe, and Africa; to the unknown and strange God*. Which observation implieth their practice to have symbolized with other *Heathens* in that forementioned closure; *Dii Deæque omnes, O all ye Gods and Goddeses, help*. This distrust I think to be the chief reason why they worshipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*, unto whose protection they had committed themselves: (f) because the *Heathen* people generally conceited, that if the gods name, to whom they dedicated a City, were known, then the Enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other (g) Nations fettered and chained their gods, that they

b Gyrald. Syn-  
tagm. 17.

c Νῷ ᾧ ἐστὶν  
ἄγνωστος.  
Lucian in Phi-  
loparide.

d Pausanias in  
Atticis.

e Θεοῖς Ἀ-  
σίας, καὶ Εὐ-  
ρώπης καὶ  
Ἀφρικῆς ἄγνω-  
στῷ καὶ  
ἐξέτῳ.  
Theophyl. in  
Act. Apost. 17.  
21. It. Hieron.  
Tit. 1. 12.

f Alex. ab A-  
lex. lib. 6. cap.  
4. Tyrael. in  
illum locum.

g Macrob. Sa-  
tu. na. 3. c. 9.

might

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that Essential Name of God, *Jehovah*, and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols* (*h*) *Jove* *Ia* *Ia-oth*, *Ia* *ia*, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex.* 3. 15. This is my name *לענין legnolam*, for ever: (*i*) they read *לענין legnalemi*, to be concealed. Though I deny not but that name was always in some sense ineffable: namely, as (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other Languages could not express without circumlocutions.

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people Deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representative signs of those greater and more glorious lights; for this reason the *Caldeans* worship *fire*: *א*, and *Ur*, of the *Caldeans*, mention-  
ed

1 *Vid.* *Macro-*  
*Satur.* l. 1 c. 18  
1 *Trenum*,  
*lib.* 2. cap. ult.  
Item *Orogen.*  
contra *Celsum.*  
1. fol. 76 col. 3  
1 *Qud P. Gala-*  
*tin.* lib. 2. c. 1.  
k *Plin.* in *Pro-*  
*em* lib. 5. *Hist.*  
*Natur.*

ned, *Gen. II.* which signifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applied to some chief City, from the name of the Idol *Yea*, the *god* of *Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits received from them, for which reason the *Sea*, the *Winds*, the *Air*, the *Earth*, and *fruits* of the earth, became deified. At last, well deserving men, nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

## CHAP. II.

Of *Moloch*, *Adram-Melech*, *Anam-Melech*, *Baal*, The  
*Tabernacle* of *Moloch*, *Chiun*, *Remphan*,  
*Horses* consecrated to the *Sun*,  
*Thamuz*.

OF the Idol *Moloch* we read in divers places of Scripture, *1 King. II. 2 King. 23. 10. Leviticus 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, not only of the *Ammonites*, but of the (n) *Moaabites* <sup>n. Latin in Afr.</sup> also. He had his name from מלך *Malac*, signifying <sup>7. ex Occamen.</sup> to rule or reign. The *Seventy Elders* translate him, ἀσχων βασιλεύς, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the gods of *Shepharvaim*, unto whom that people burnt their Children in fire.

I take *Moloch* and *Baal* to be one and the same Idol, they were both names of supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Molech*, a  
 King



*King or Prince.* They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explain *Baal* in the beginning thereof.

b *August.* super  
judic. q. 10. Vi-  
desis *Ensebius*  
de prepar. lib. 1  
cap. 7.  
c *Plato* apud  
*Macrobi.* Saturn.  
l. 1. c. 23. ubi  
mendose cita-  
tur à *Timæo*  
*Platonis*, quod  
est in *Phædro*.  
d *Assyrios* Sa-  
turnum (quem  
et Solem di-  
cunt) *Iunonem*-  
q; coluisse con-  
stat. *Servius* in  
*Æneid.* 1.

e *דלד*, Mo-  
lech dici voluit  
qui *דלד*  
*Malach*, (i.)  
*Angelus*, *Nun-*  
*cius*. Proinde  
interpretantur  
*Moloch* *Mercuri-*  
*um* *Deorum*  
*nuncius*. R.  
*Levi.* Lev. 18.  
21.

Some think them to be different, because the (b) Planet *Jupiter* was worshipped under the name of *Baal*; but the Planet *Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, the Lord of heaven. For *Baal* signifieth Lord, and *Shamain*, Heaven. And what is this Lord of Heaven in the theology of the *Heathens*, other than the *Sun*? who may as well be stiled the King of Heaven, as the Moon the Queen. Yea, *Sanchoniatho*, as *Ensebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: But I find some Expositors to interpret *Moloch* to be (e) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally and more probably thought that

that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the *Heathen* people did sacrifice their (e) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (f) *It was made of brass, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to clasp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus: (g) *Though all other houses of Idolatry were in Jerusalem, yet Moloch was without Jerusalem, in a place apart. How was he made? He was an Image of brass; he had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from an other: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl, went into the first Chappel; he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh.* Thus *Moloch* and *Saturn* agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven chappels built for *Moloch*, may well resemble those (h) *seven gates* with which the *Persians* honored the *Sun*; and as the *seven gates* did, so might the *seven chappels* mystically exprets the *seven Planets*, whereof the *Sun* was *Moloch*, i. the *King* and *Prince*. When they sacrificed their sons unto this *Idol*, they did beat upon *Tabrets* and *Drums*, that the cry of the Child might not be heard by the Father. Thereupon was the place called *men Topbet*, from *men* signifying a *Trum*, as likewise from the cry of the Child

e *Macrob. Sa-*  
turn. l. 1. c. 7.

f *Euseb. de pra-*  
par. l. 4. c. 7.

g *Jalkut Jer. 7*  
97. colum. 1.

k *Orig. contra*  
*Celsum*. l. 6. f.  
79. col. 4. It. *Gy-*  
*radd. in Deo-*  
*rum Syntag* 7.  
p. 229.

dren, it was called *Gebenna*, גבנא signifying a valley, and גורו roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its original from this fire, where-with the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein, by allusion unto that (1) other fire, kept continually burning for the consuming of dead carcases, and the filth brought out of *Jerusalem*. For *Gebenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carcases, filth, and garbidge of the City. The (m) *Cabalists* treating of *Gebenna*, in this metaphorical sense, as it is applied to the pairs of hell, do distinguish of it, saying, That there is *Gebenna superior*, and *inferiour*: by the first they understand *badly torments inflicted upon the bodies of sinners in this world*: by the second they understand the *pains of the soul in the world to come* (n). They say likewise that there are *Septem Gehenna mansiones*, *Seven degrees or mansion places of Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these seven receptacles, he that will mispend his time may read according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to Moloch, passing in the midst of two fires in sign of their consecrations. It is probable, that both were in use. First, the Scripture

I D. Kimchi.  
Psal. 17. 13.

m Capnio de  
Cabala. p. 644.

n P. Palatinus  
l. 12. c. 6.

ture speaketh of both. *Secondly*, the Hebrew Doctors shew the manner of both. That they were burnt, *Jalkut* expressly teacheth, and with him (o) others accord, saying, *That Molech is the name of an Image; and the wise men of blessed memory interpret Molech to be an universal name, denoting any whom they made to rule over them: And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phrase, to cause to pass thorough, is as much as, to burn.* Others say, *This Idols name was Molech, and (p) this was his worship: That he (namely, the Father) delivered his son unto the Priests, and they made two great fires; and they made his son pass on his feet between both these fires.*

o *Aben Ezra*  
Lev. 18. 21.

p *Rabbi Solomon,*  
Lev. 18.  
21.

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Elijah*, 1 *Kings* 18. Bulls, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not always altogether void of mans blood, but sometimes the *Priests* would lance and cut their own flesh: which custom, whence it had its original, I find not: only we find the like to have been practised by the *Heathenists* in their sacrifices to *Bellona*: *Tertullian* toucheth

*Ter. Apol. c. 9.*

1a Sam. p. 40.

eth it, but (r) *Lactantius* treating of *Bellona* and her Priests, speaketh more clearly, saying, *They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men.* Who would not take these *Bellonites* to be the very *Baalites*, spoken of, *1 Kings 18.* They leapt upon the Altar which was made ——— and cut themselves as their manner was, with knives and lances, till the blood gushed out upon them.

1. Solomon. Jac.  
Jer. 7. 31.

1. Euseb. pra-  
par. Evang. l. 1  
c. 7. p. 17.

That the opinion of pleasing God by sacrificing their children sprang from *Abraham's* offering of *Isaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in God speaking concerning *Moloch* after this manner: *I never commanded that they should offer up their sons for an oblation, and I never spake it unto any of my Prophets: (s) and when I spake to Abraham to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness.* Yea. (t) *Porphyrie* treating of *Saturn*, (who seemeth to have been this very *Moloch*) saith, that the *Phœnicians* called him *Israhel*, and that he had by *Anobreth* one only son called *Jed* in the *Phœnician* language, (no doubt from the Hebrew *Jecid*, signifying an *only begotten*, and applied to *Isaac*, *Gen. 22. 2.*) which he offered upon an Altar purposely prepared. Who seeth not the History of *Abraham* and *Sarah* under the names of *Israhel* and *Anobreth*? and the immolation of *Isaac* under the name of *Jed*? and the original of this Son-sacrificing Divinity, to have been the unwarrantable imitation of *Abraham*?

But what! Was the *Sun* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we find another manner of worship described by *Amos*, Chap.

5. 26. But ye have born the Tabernacle of your Moloch, and Chiun your Images, the star of your God which ye made to your selves. This translation I prefer before others. First, because the \* Hebrew word signifieth a Tabernacle. Secondly, it is rendred the Tabernacle of Moloch, not *Siccuth* your King, by the Seventy. Thirdly, it is so repeated by Saint (†) Stephen, *Acts* 7. 43. Ye took up the Tabernacle of Moloch, and the star of your God *Remphan*, figures which ye made to worship them.

חֲכָמָאֵינוּ \*  
יְהוָה אֱלֹהֵינוּ  
מִלִּבְנֵי

† Καὶ ἀνελά-  
βετο τὸ  
σκινὴν τοῦ  
Μολόχ, ὃ τὸ  
ἄστρον τοῦ θεοῦ  
ἡμῶν βρούχον  
τῶν τύπων ἡς  
ἐποίησαντες  
ἐαυτοῖς.

Three things are to be enquired for the understanding of this parallel. First, what the bearing or taking up of this Tabernacle is. Secondly, what Idol was pointed out by these names of *Chiun* and *Remphan*. Thirdly, what is meant by the star of this God.

The taking up of this Tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in Tabernacles and Pageants, after a solemn manner of procession: By the Romans. this solemnity was termed *pompa*, and the Tent or Pageant in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses's* Tabernacle, which was nothing else but a portable Temple to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the *Heathens* from the true worship of God, which he himself had prescribed unto his people. Thus, as God had his Tabernacle, Priests, Altars and Sacrifices, so the devil had his Tabernacles, Priests, Altars and Sacrifices. As God had his fire ever burning upon the Altar, so had the devil his fire preserved burning by those Vestal Votaries. As God had his Propitiatory or

† ἡ δὲ ναὶ μα-  
ταρεσμένη  
διέπραυν.  
Joseph. Ant.

Deut. 3.

Mercy



Mercy seat : so had the *devil* his *Sacros tripodas*, his  
*Oracles*, from which he would speak unto them that  
 served him. This solemn procession was preformed  
 by the *Romans* in the honour of the \* *Sun*. It was per-  
 formed by the *Israelites* in honour of their *Moloch*,  
 who formerly was interpreted, the *Sun*. To add unto  
 the pomp and state of this solemnity, both the *Ro-*  
*mans* and the *Israelites* caused great *Horses* and *Chari-*  
*ots* to be led up and down. (x) *Horses* were conse-  
 crated to the *Sun* by the *Romans*, and their *Cirque-place*  
 was sometimes called τὸ ἵππιδον, and ἵπποδρόμιον, an  
*Horse-race*. And that *Chariots* were commonly used in  
 those pompous shews is (y) evident. Concerning the  
 people of *Judah*, doth not the like practice plainly ap-  
 pear ? 2 *Kings* 23. *Josiah* did put down the *Horses* gi-  
 ven to the *Sun*, and the *Chariots of the Sun*. This kind  
 of Idolatrous worshipping the *Sun* seemeth to have  
 had its beginning from the *Persians*, who also ac-  
 counted *Horses* holy to the *Sun* : (z) And the *Persian*  
*King*, when he would shew himself in great state,  
 caused an exceeding great *Horse* to be led up and  
 down, the which was called *Equus solis*.

\* Solis honore  
 novi grati spe-  
 Bacula Circi  
 Antiqui dicere  
 Pa. res. Corrip.  
 Afric. l. num.  
 17. vi. Demost.  
 x Alex. ab Alex.  
 lib. 3. cap. 12.

y Hic illius ar-  
 ma, Hic curruus  
 fuit. Virgil. Æ-  
 neid. .

z Cæl. Rhodigin  
 antiq. l. 8. c. 2.

The second inquiry is, What *Idol* was meant by  
*Chinn* and *Remphan*, otherwise in antient Copies  
 called *Repham*. Not to trouble the Reader with the  
 various interpretations of *Expositors* much less with  
 the bold adventures of others in correcting the text :  
 by *Chinn* we are to understand *Hercules*, who in the  
*Egyptian* language was called *Chon*: by *Repham* we are  
 to understand the same *Hercules*, for רֵפְחַם *Rephaim*,  
 in the holy tongue signifieth *Gyants* : By *Hercules* we  
 may understand the Planet of the *Sun* : There are *Ety-*  
*mologists* that derive *Hercules* his name from the He-  
 brew הַעֲרֹל, *Hiercol*, illuminavit omnia : the Greek

(a) Ety-

(a) *Etymology*, holds correspondency with the *Hebrew*, and both signifie that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyre* interpreteteth *Hercules his twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signs of the Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for *Hercules* was the god of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their near Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the *High Priest* sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Mac*. 4. 19.

Thirdly, it followeth that we should enquire, what this *star of Remphan* was, it is probably (c) thought that it was a certain *star painted in the fore-head of Molech*; Neither was it unusual for the Heathen people to paint their *Idols* with such *Symbolica Adornamenta*. (d) *Julius Cæsar* his Image had a *star* depicted on the crown of his head.

The *Sun* was also worshipped by the house of *Judah*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierom*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Molech* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The month which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the *Jews Astronomy*, termed *Tekupha Tamuz*, the revolution of *Tamuz*. Concerning *Adonis* whom sometime ancient Authors call *Ogiris*; there are two things remarkable, *ὄφις ὀφίς*, the death or loss

*a Hercules quid aliud est quam regis natus*

(b) *Aeris gloria: que parva ia est aeris nisi solis illuminatione? Macrobius Sat. l. c. 20. b Euseb. de prep. l. 3. c. 4. p 7.*

c *Oecumenius* *Ab. 7. 43.*

d *Sueton. in Jul. c. 88. Ir. Plin. hist. l. 2. c. 25. Horat. l. 1. Od. 2.*

e *Hieron comment 3. in Ezek. l. 9. p. c8.*

\* Nunquam  
satis questus  
Osiris.  
Semper enim  
perdunt, semper  
q̄ iuveniunt.  
Lucan.  
† Plutarch. in  
Alciabiade.

of *Adonis* and *ωἰνήτης*, the *finding of him again*. As there was great \* lamentation at his loss, especially amongst the (f) Women; so was there great joy at his *finding*. By the death or *loss of Adonis*, we are to understand the departure of the *Sun*; by his *finding again*, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree Northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree Southward: answerable unto these two departures, which may be termed ἀφαισιμοί, *disparitions*, or *losses of the Sun*, there are two returns immediately succeeding, which may be termed likewise ἐπιστῆς, the *findings* or new appearances of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be farthest Southward; and the house of *Juda* theirs, in the month of *June*, when the *Sun* was farthest Northward, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

g Procopius in  
Isaiam, ad c. 18  
I. Cyrillus l. 2.  
Tom. 2. in 1.  
Isaiam.

These solemnities were chiefly observed, between the *Biblienses* and the *Alexandrini* (g) the manner was thus: When the *Biblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes* therein they signified that *Adonis*, whom they lamented, was found again: this *Ark* being after the performance of certain rites and ceremonies committed to the Sea, forthwith it was carried by the stream to *Biblus*; upon the receipt whereof, the lamentation of the Women was turned in-

into joy. (b) Others say, that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words: (i) *Trust ye in God, for out of pains saluation is come unto us.* (k) There are likewise of the Jews that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self seemed to weep.

There (l) are that think the Prophet alludeth unto those letters inclosed in those fore-mentioned *Bull-rush Arks*, Isa. 18. 2. When he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reason of the Shelves and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bull-rush*, which by the Egyptians was termed *Papyrus*, and these kind of Ships (m) *Papyracea naves*.

h *Julius Martinius Firmicus l. de errore profan. Religion.*

i *Θαππίζα τῷ δαυὶ, δαὶ γὰρ ἡλίου ἐν τῷ-  
νον σάββατο Firmicus. id.  
דאָו עושיס א  
זלס  
יֵם סלאים  
עניו עופרת  
וחי עושים  
אש סחוריו  
R. Dav. Kim-  
chi radie.  
l Procep. in 1st  
18.*

m *Plin. Hist. l. 6. c. 22.*

### CHAP. III.

*Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bell and the Dragon.*

WHom the Hebrews called *Baal*, the *Babylonians* called *Bell*; and although the Planet of the Sun only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods, many Baalims or Lords*, 1 Cor. 8. 5. As

the same Idol *Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol* hills; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *Rain*; *Jupiter Lucetius*, because he gave *Light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25. 3. sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod.* 14. 1. and *Baal-Zebub*, *2 King.* 1. 2. sometimes for some other reason, as *Baal-Berith*, *Judg.* 8. 33.

<sup>a</sup> Hieronym. ad  
Hos. 9. Idem  
prodidit Isidor.  
Orig. l. 8.

<sup>b</sup> Hieron. in  
Isai. l. 5 c. 15.

<sup>c</sup> Philo Jud.  
lib. 2. Allegor.  
p. 79.  
<sup>d</sup> P. Fag. Exod.  
14.

*Baal-Peor* is thought to be that (a) *Priapus*, that obscene Idol, so famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, *Numb.* 23. 28. as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Dent.* 3. 29. He was worshipped by the *Moabites* and *Midianites*: the Idol *Chemish*, *Jer.* 48. 7. is thought to be the (b) same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their blind god, according to that in the Psalm, *They have eyes and see not*. For the first letter (c) *Caphh*, signifieth *quasi*; and *וּמוּשַׁכַּח* *Musch Palpare*, to grope or feel about, in manner of blind men.

*Baal-Tsephon* is thought by the (d) Hebrews, to have been an Idol made by the *Ægyptian Magicians*, and placed in the Wilderness, to observe and stop the *Israelites* in their departure from *Ægypt*; whence it was termed *פֶּזַח Tsephon*, from *פֶּזַח Tjapha*, signifying to watch, & observe in manner of a watchman: because

we

we may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called (e) *Jupiter siator*.

*Baal-zebug*, soundeth as much as the *Lord of the Flies*, (f) or a *Master-fly*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebub*, זבוב Zebug signifieth a *Fly*. (g) This *Idol* was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of *flies* which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an Oracle, 2 *King*. I. 2. We may call him *Jupiter muscarinus*, or *Hercules muscarinus*: (h) for the Inhabitants of the City *Elis* sacrificed to *Jupiter* under the name *Ζευς* (i.) A driver away of *flies*: and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read Βεελζεβουλ, *Beelzebul*: which change is interpreted to be, for to shew the greater contempt of the *Idol*, as if they should say, *Jupiter stercoreus*, זבל Zebel signifieth *stercus*, and *Beel*, or *Baal*, signifieth *Dominus*.

*Baal-berith* was the *Idol* of the *Shechemites*; of his Temple we read, *Judges* 9. 4. ברית Berith signifieth a *Covenant*; so that *Baal-berith* may be translated *Jupiter fœderatus*, (i) The God unto whom they bound themselves by *Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the History is described.

e *Ruffin. lib. 2. antiq. Rom. cap. 5.*

f Ζητῆστος  
μὲν ὁ θεὸς  
Ἀκκαδῶν.  
Gregor. Naz.  
anz. orat. 2.  
contr. Julian.  
p. 102.  
g *Plin l. 10. c. 28.*

h *Clemen. A. lexand. in protrep.*

i Ἐδνεον  
ἐκ τούτοις τοῖς  
βόλαις διαδή-  
κλω, ὅτι ἔτι  
αὐτὸν αὐτὸν  
εἰς θεόν.  
*Sepinag nr. interp. Jud 8. 33.*



## CHAP. IV.

## Of Dagon.

<sup>a</sup> R. Da. 1 Sa. 5

**T**He (a) Hebrew Doctors say, that this Idol *Dagon* was made from the Navil downward in form of a Fish, but from the Navil upward in form of a Man. This they collect from 1 Sam. 5. 4. The two palms of his hands were cut off upon the threshold. And furthermore they say, The Idol *Dagon* had his name from the Hebrew *דג* *Dag*, signifying in the Holy Language, a fish, according to which description we may English him, the *Philistims Neptune*, or \* *Triton*. Others derive the name from *דגן* *Dagan*, signifying *Corn*: and they (b) say, that he first invented the use of the *Plow*, and *Corn*; whence they translate him *Jupiter aratrius*. In this respect we call him the *Philistims Saturn*, because Antiquity makes (c) *Saturn* the first *Inventer of Husbandry*, and therefore paints him with an *Hook* or *Sitbe* in his hand, as being the fittest *Hieroglyphick* for *Husbandry*. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea, they are not wanting among the *Jews* themselves, that say, this Image of *Dagon* was made in the form of a man, Notwithstanding *Scaliger* his conjecture is not improbable, that those who interpret *Dagon*, *Jupiter aratrius*, or *Ayetzis*, might mistake and read *יְיָ שַׁדַּי* *Shadai*, signifying *Ager*, A field, for *יְיָ שַׁדַּדַּי* *Shaddai* being the very Name of God, signifying *Omnipotens*, *Almighty*.

\* *Triton non ab-  
similem habu-  
isse figuram  
singulorum, sed  
hominem praefert,  
in piscem  
desinit abous.*

*Pier. Hierogl.  
lib 1. p. 28.*

b *Phylo Bybli-  
us apud Euseb.  
de prepar. lib.  
1. c. 7.*

c *Pier. Hierogl.  
132. p. 228.*

*Id. l. 56.*

d *R. Levi.*

1 Sam. 5.

## CHAP. V.

## Of the molten Calf.

**T**He History of the *molten Calf* is at large set down, *Exod.* 32. where we read, that by reason of *Moses* his long absence, the people desired of *Aaron*, gods to be made; whereupon *Aaron* made for them the *molten Calf*. The reason why they worshipped *God* rather in the similitude of a *Calf*, then of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Egyptians*, who worshipped their Idol (*a*) *Apis*, otherwise called (*b*) *Serapis*, in a living Oxe, and likewise in an Image made in the form and similitude of an Oxe, with a bushel on his head. This Oxe was remarkable for certain notes and marks, whereby it was differenced from all others. It was black bodied, it had a white forehead, a white spot behind, and a knot under his tongue: for the more curious fashioning and polishing of these marks in the *molten Calf*, *Aaron* may seem to have made use of his (*c*) *graving Tool*. (*d*) The *Egyptians* repaired unto this Oxe for the resolution of matters doubtful, as to an Oracle, and the manner of consulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Grass; which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Oxe that eateth grass, *Psalms* 106. 20. The Hebrew word in the *Psalms*, translated an Oxe, is, (*e*) *Shor*, which I note, because in my opinion, it giveth light to one of

a *Plin. Nat. hist.* l. 1. c. 46.  
*Herod.* l. 2. *Section.* c. 35. *and aliorum distinction.* 11.  
 b *Alex Genial.* dier. l. 6. cap. 2.

e שׁוֹר  
*styl. sculptoria.*  
 d *Plin. Hist. lib.* 8. l. 4. c. 11. *Alex Genial.* dier. l. 6. c. 2.

f *Valius facies*  
ON

R *Cyprian de*  
*bono patient p.*  
38. *vid etiam*  
*August p 73.*  
*It. Terent. adv.*  
*Jud. cap. 1.*

h *Suidas in*  
*Zodiacis.*  
*Ruffinus lib. 2.*  
*hist. Eccles. cap.*  
*23. Pter. Nic.*  
*rog lib. 3. p 25.*

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (f) *Ap*, signifying a *face*: sometimes *Serapis quasi Sher-apis*, which is nothing else but *Bovis caput*, an *Oxe-head*; the very name used by the (g) *Fathers*, to express this *Idolatri*. It is commonly known that this *Idolatri* was derived to *Israel* from the *Egyptians*; but whence the *Egyptians* first learned it, few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other Neighbour Countries, in the seven years of famine. Besides the testimony of no slight (h) Authors, there are strong inducements to perswade it. First, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. Secondly, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine) than an *Oxe*; the true and lively Hieroglyphick of an industrious Husbandman? Thirdly, in this *Suidas* agreeth with others, that *this Oxe was portrayed with a bushel on his head*, though others do more clearly express the reason of this portrayture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Oxe*, the modern *Jews* do transfer the fault upon certain *Proselite Egyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their Art *Magick* produced a *Calf*, to which purpose they urge *Aarons* own words, *Exod. 32. 34.* I did cast the Gold into

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it self it made it self*. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his engraving instrument writes down Aaron's sins; so the confession of others more ingenuous Jews, proclaims the *Israelites*, saying, that (i) *No punishment befalleth thee Israel, in which there is not an ounce of this Calf*. I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf*: and this consisteth in three things. *First*, As there were some *special marks in the Egyptian Oxe*; so is it probable that *Aaron* with his engraving Tool made the like. *Secondly*, As the *Egyptians* in honor of their Oxe (k) celebrated a *solemn feast*, with much singing and mirth. So the *Israelites* proclaimed a feast in honor of their *Calf*: *The people sate down to eat and drink, and rose up to play*. *Thirdly*, As the *Egyptians* Oxe was at last drowned in the River, so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water *Exod. 32. 10. Dent. 9. 21. Jeroboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the King of *Judah*: whereupon he set up *two Calves of gold*, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Jerusalem*, 1 *King. 12. 28.*

אין לך יסוד  
אל פון ענין  
שחון  
אנקום  
דצנר

Moses Gerund.  
vid. Munster.  
Exod 32.

k Suid. in voce  
"Ανιδεσ.

## CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.

u Horum Ana-  
thematum o-  
blationem pri-  
mo didicerunt  
ab Israelitis,  
Num. 7. 1 Sam.  
21.

b Ἀστέριον δ'  
ἔργον δοκῶ  
σευκαίαν  
ἐκκεῖναι.

Astarien lunam  
esse opinor. Lu-  
cian. de dea  
Syria.

c Augusti super.  
Judic. quæst 16

d Astarte Ura-  
nia idem omni-

no valet apud  
Phœnicas, quod

Juno Lucina  
apud Latinos.

Deducitur U-  
rania ab He-  
braeo ארן

Nun in fine ad  
jello aut per se

solum, aut cum  
Jod quod pas-

sim sit Syris,  
quasi ארן vel

ארן in se-  
minio vero

אורן  
lucidus & v-

ci ta, aut Luci-  
nus & Lucina.

Et hinc Græ-  
ei suum

ἑστέρων  
mutuæ; sunt. f

Assor'εχα dicitur, πνεῦμα τὸ ἑστέρων ἀρχὴν ab imperio quod in a-  
stra exercet. vid. Herodian. l. 5. f Macrob. Sat. l. 1. c. 15. g Macrob.: ar. l. 1. 2. 1.

AS the Sun was worshipped under many names, so likewise the Moon. Astaroth was the Idol chiefly of the Zidonians, 1 King. 11. 5. 2 King. 23. 13. she had her Temple, called the house of Astaroth, in which the Philistims hanged up Saul's (a) Armor after his death, 1 Sam. 31. 10. That the Moon was worshipped under these names needs not (b) proof; only (c) some say, that Astrate was Juno: and why may we not say, that Juno was often used to express the Moon? (d) Both the Moon and Juno are often called by the name of Urania. And as the Moon in respect of her light is called Urania; so in regard of the lesser lights in the heaven, she is called Astroarch, that is, the (e) Queen of the Planets; or as Horace speaketh of the Moon, Siderum Regina, the Queen of the Stars: Or lastly, as Virgil speaketh of Juno; Divum incedo regina, the Queen of the Gods. It seemeth very probable, that this is that Queen of Heaven, of which the Prophet speaketh, Jer. 7. 18. Jer. 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the Calends, or first day of every month (was it not to the Moon?) And yet notwithstanding it is ascribed to Juno, (f) whence she is called Juno Calendaris. Lastly, As Jupiter (g) Ammon was no

thore

other than the *Sun*, and worshipped him in form of a *Ram*: so for ought I see, the *Moon* might be called *Juno* (b) *Ammonia*, and worshipped in the form of a *sheep*. Sure I am, that the *Hebrew Doctors* describe the Images of (i) *Astarteh*, to have been made in the form of *sheep*: and the word *Astarteh*, in the Original, signifieth a *stock of sheep*; and the *Moon* might as well be called *Ammonia*, as the *Sun*. *Ammon*, both being so called from their *beat*, which in the Holy Tongue is called (k) *Hanumah*, and from thence likewise those Images (of which we read, *Levit. 26. 30. Isa. 17. 8. Isa. 27. 9.*) are called (l) *Nathumaim*; because they were certain Idols placed upon the house top, and so always exposed to the *Sun*. Furthermore, as *Jupiter* (m) *Ammon* was painted with *horns*, so likewise was the (n) *Moon*: why they should be thus painted, many reasons might be produced, but chiefly three; the first peculiar to the *Sun*, the other common both to *Sun* and *Moon*. First, the *Sun* was painted with *Rams-horns*, because with the Astronomers the sign *Aries* in the *Zodiac* is the (o) beginning of the year. Secondly, because as the strength of *horned beasts* consists in their *horns*: so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their beams. Thirdly, because the light of the *Sun* and *Moon* makes the reflection *cornute*, or *horn-like*. When *Moses* came down from God, *Aaron* and the people saw that his face shined, *Exod. 34.* the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is, that *Moses* is painted with *horns*, which some of the *Rabbines* have interpreted (p) *horns of magnificence*. The error grew from the doubtful signification of the *Hebrew* word signifying *splendor* or *brightness*, and also *horns*.

h *Cel. Rbale*,  
l. 18. c. 38.

i *D. Kimchi*  
l. am. 31. 10.  
D. *Jud. 2. 12.*

k כרמ  
*Calor. Sol.*

l *R. Salomon in*  
*Levit. 26. 30.*  
m -- flat corni-  
ger illis  
*Jupiter. Lucan.*  
l. 2. v. 434.  
n *Spectrum corni-  
gina dicornis,*  
*andis, Luna,*  
*puellas, Floras,*  
*car. secular.*

o *Pier. histog.*  
l. 10.

p קרני חור  
*corona magni-  
ficentia. R. Sa-  
lom. porta He-  
braicum 77*  
(unde *Kigas*  
et *cornu eman-  
naturi*) signifi-  
cat in morem  
*cornuum splen-  
dorem radiosq;*  
*emittere.*



q Macrob. Sa-  
turn. l. 1. c. 15.

r Plin. l. 36. 14

l Plin. l. 16. 40

r Simili prorsus  
varione Arbeni-  
ensium num-  
morum quosdam  
deus: eorum  
quosdam Athenien-  
sum, alios  
quosdam  
Korinthios.

(i.) puellas,  
alios Corinthiorum

puellas,  
alios Corinthiorum

puellas,  
alios Corinthiorum

puellas,  
alios Corinthiorum

puellas,  
alios Corinthiorum

puellas,  
alios Corinthiorum

puellas,  
alios Corinthiorum

(q) The Moon was also worshipped under the name of Diana, who although she were worshipped throughout all Asia, yet she was had in principal esteem among the Ephesians, whence arose that cry, *Great is Diana of the Ephesians*, *Act.* 19. 28. Her greatness among the Ephesians appeareth partly by her Temple, which in (r) one place *Pliny* saith was two hundred and twenty years a building, but (s) elsewhere he saith 400 years: partly from the great gain procured unto the Silver-smiths in making and selling silver Temples of Diana, *Act.* 19. 24. It is much disputed what those silver Temples were: some think them to be little houses, or shrines, (such as were for their smallness portable) in form representing the Temple of Diana, and within having the Image of Diana inclosed, and in this sense *saith* is sometimes used, to signifie closets or shrines wherein Images were kept: Others think; certain coyns or pieces of money, to be called by the name of Diana's Temple, from the similitude of Diana's Temple, engraven or stamped upon those coyns: as in England we call some pieces of gold the George, others the Angel, others the Shilling from the impression which they bear. The like custom of naming coyns from their Sculpture or impression was not unusual among the (t) Ancients; neither were such coyns unusual on which the Temple of Diana was engraven, and these capital letters added, DIAN. EPHE. *Theodorus Beza* in his major Annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of Idolatrous Worship towards the Moon, to have been (u) that men sacrificed to her in woman's apparel, and women in mens apparel, because they thought the Moon to be both

male

male and female, whence the Moon is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the Moon, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of Idolatry, *Dent.* 22. 5. where men are forbidden to wear womens apparel, & *contra*; but it is more genesally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x Maimonid in  
more Necessim  
part 3. cap. 38.

## CHAP. VII.

*Of other Gods mentioned in Scripture.*

THE *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture, *Militia Celi*, The Host of Heaven, whose several natures, properties and influences, are not distinctly known. In like manner there is an Host of Idols mentioned in Holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of Imagery*, wherein all forms of creeping things were portrayed on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those Colonies which the King of *Assur* transplanted into *Samaria*, every one worshipped the god of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Avims* made *Nibhaz*, and *Tar-*

a R: Jarchi:  
2 Kings 17.  
R: David non  
dissentio.

b Lucian l. 16.  
de Syr. Bea.  
c Herodotus in  
Enterp.  
d Cic. de legib.  
l. 1: vid: Tira-  
quel: in Alex:  
e Neopol: l. 6:  
c: 26:  
f Porrum &  
cepe, nefas vio-  
lare & fran-  
gere moris, O  
sanctas gentes  
quibus h. c. na-  
scentur in bor-  
tis Numina.  
Juvenal. satyr.  
25.

g Diod. Sicul.  
l. 5 c. 27.

that the Sepharvaim burnt their Children in the fire to Adram-melech, and Anammelech the gods of Sepharvaim, 2 Kings 17. 30, 31. (a) The Hebrew Doctors say, that Succoth Benoth was the picture of an Hen with her Chicken: Nergal they interpret Gallum Sylvestrem; Asima a Goat; Nibhaz a Dog; Tartak an Ass, Adrammelech a Mule, Anammelech an Horse: that such brut beasts should be worshipped as gods, may seem ridiculous; but the like to have been practised among the Heathens, profane Authors abundantly testify. The (b) Cock was worshipped as a god among the Syrians, (c) A Goat by the Mendesi; (d) A Dog by others: Yea, they have adopted into the number of their gods (e) Oxen, Lyons, Eagles, Wolves, Crocodiles, Cats, Rats, &c. Nay, they have digged their gods out of their gardens (f) Garlicke, Leeks, Onions, &c. To these may be added Nisroch, which was the god of the Assyrians, and, as it seemeth, had his Temple at Nineve, 2 King. 19. ult. and Esay 37. ult. Second'y, רמון Rimmon, the word signifieth a Pomegranate. Concerning this Idol it is much controverted, whether Naaman sinned, not in saying, The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c. 2 King. 5. 18. Read the words in the Prater tense [when my Master went into the house of Rimmon] the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word רמון Bebo, in going, is put to expresse the time past, in the titles of the Psalms 52. and Psalm 54. Thirdly, Nebo otherwise called Nabo, an Idol of the Assyrians, Jer. 48. 1. He had his name from Prophecy, נביא Nabbi, signifying a Prophet, he seemeth not much to differ from Ζεύς Βρομίων, or Ζεύς ὑψίστης, so often mentioned in Homer. (g) Diodorus Siculus maketh them both one, and we may

may render *Nebo*, the *Assyrians*, *Ammon*, or *Jupiter Vaticanus*, the god of their Oracles.

## CHAP. VIII.

*The several manners of Divine Revelation.*

**A**S *Idolatri* originally sprang from mistaking of Scripture; so *Witch-craft* and *Sorcery*, (which holdeth near affinity with *Idolatri*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, Heb. i. i. *By dreams*, by *Urim*, by *Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of these answer King *Saul*, then he sought to a *Witch*. To these might be added *Gods* speaking from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manners of revealing himself, observed by the *Hebrew Writers*, are four, which they term (a) *four degrees of Prophecy*, or *Divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

a P. Fagius in  
Exod. 28.

The first degree was נביאה *Nebnah*, *Prophecy*. This was when *God* by certain visions and apparitions revealed his will.

The second was רוח הקדש *Ruach Hacodesch*, *The inspiration of the Holy Ghost*, whereby the party was enabled without Visions or Apparitions, to prophesie: some shewing the difference between those two (b) add, that the gift of *Prophecy* did cast a man into a trance or extasie, all his senses being taken from him; but the inspiration of the *Holy Ghost* was without any such extasie, or abolition of the senses, as appeareth in *Job*, *David*, *Daniel*. Both these degrees, as likewise *Urim & Thummim* ceased in the second Temple, whence

b D. Kimchi.  
prefat. in Psal.

c Talmud in  
Sanhedrin. c. 1.

whence their ancient Do<sup>ct</sup>ors say, (c) that after the latter Prophets Haggai, Zachary, and Malachy were dead, the Holy Ghost went up or departed from Israel. Howbeit, they had the use of a voice or cecho from Heaven. In which speech we are not to understand that the Holy Ghost wrought not at all upon the creatures, or that it wrought not then in the sanctification of men, as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost then ceased; and in this sense the Holy Ghost was said to have departed from Israel. Unto this common received opinion, that passage might have reference, Acts 19. We have not so much as heard whether there hath been an Holy Ghost or no. That they did not doubt the distinction of persons, appeareth clear, if that be true which (d) some have noted, that the ancient Jews before Christ were so catechised in that point, that they observed the *Mystery of the Trinity* in the name יהוה Jehovah, for though the name consisted of four letters in number, whence it was called τετραγράμματος *Quadriliterum*, yet there were but three sorts of letters in the name: <sup>1</sup> *Jod* signified the Father, who was the beginning of all things: <sup>1</sup> *Van* is a conjunction copulative, and denoted the third person in Trinity, which proceedeth from the Father and the Son, <sup>1</sup> *He* signifieth the Son of God. The Rabbines have a saying, that God made all things, *in litera*, <sup>1</sup> *He*. They may allude to this, that he made all things by his Word: he said, Let there be thus, and thus, and it was so: but they may also allude to the second person in Trinity. And furthermore, they note that <sup>1</sup> *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

d P. Fagius  
in Exod. 28.

The third degree, was *Vrim* and *Thummim*. *Vrim* sig-

signifieth light, and *Thummim* perfection. That they were two ornaments in the *Higb-priests* breast-plate, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve.

(e) Some think them to be the four rows of stones in the breast-plate, the *splendour and brightness* of which foreshewed victory, and by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil.

(f) Others say it was the name *Jekovab* put in the doubling of the breast-plate, for that was double, *Exod.* 28. 16.

(g) Others declare the manner of consulting with *Urim* and *Thummim* thus: First, they say that only the *King*, or else the (b) *Father of the Consistory* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty.

Thirdly, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were *נבואה* (i.) they did arise and eminently appear above the others. An example they take from *2 Sam.* 2. 1. When *David* asked the Lord, Shall I go up into any of the Cities of *Judah*? the Lord answered, *נבואה* Gnaleh, go up: Here, say they, appeared out of the name of *נבואה* *Schiveon*, out of the name of *נבואה* *Levi*, out of the name of *נבואה* *Jekovab*.

Others say, that the letters which represented the Oracle were *נבואה* (i.) that they did after a strange manner join themselves into perfect syllables and entire words, and made the answer compleat. Many other opinions might be reckoned up, but

*c* *Issep̄h Antiq.*  
l. 3. c. 9.

*f* R. Solom  
quemadmodum  
refert D Kim-  
chi in radic.  
g Talmud. in  
Jnah c. 6.  
vid. P. Fagium  
in Ex d. 28.  
h Abbeih. din.



h. David. in  
Radjis.

(b) but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

The fourth degree was בַּת כּוֹל *Bath Kol*, *filia vocis*, the Daughter of a Voice, or an Eccho; by it is meant a voice from heaven declaring the will of God; it took place in the second Temple, when the three former degrees of Prophecy ceased: it gave testimony of our Saviour; Lo, a voice from heaven, saying, *This is my beloved Son in whom I am well pleased*, Mat. 3. 17. It was in truth the Prologue, Preface, or type of that true voice of the Father, that eternal word which revealed his Fathers will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hibrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call חֹרֶה שְׁבִיטָה *Thora Schebitah*, the written Law: the other delivered by tradition, חֹרֶה בְּעַל פֶּה *Thora begnal pe*, it was also termed their *Kabbala*, from קִבֵּל *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by God unto *Moses* in Mount *Sinai*; but this latter was delivered from *Moses* to *Joshua*, from *Joshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts and directions for those Israelites which inhabited the holy land. It is called *Talmud Hierosolymitanum*. It was composed in the year of our Lord 230. This, because it containeth but a few constitutions, is but of little use. About 500 years after Christ; then was there a more full and exact collection of their constitutions,  
for

for direction of those *Jews* which dwelt in *Babylon*, and other forreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered (a) *In hora veloci, in less* כלה בשעה  
*then an hour.* Moses Koifen.  
in pref.

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties or mysteries which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing of some instances we have, *Gen. 23. 2. Abraham came לבנות to weep for Sara.* Here (b) because the letter *Caph* is less then the rest, b Baal Turi. they note that *Abraham wept but little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*: Hence *R. Elias* collected that the world should endure but *six thousand years*: because *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition of letters they conclude after this manner; *חלם* *Che-rem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made *לחם* *Rachem* signifying *mercy*; by another *transposition* it is made *חמל* *Ramach*, which letters in the *Jews computation* make 248, which in their *Anatomy*, they find to be the just number of members in a mans body: their conclusion hence is, that if an excommu-  
 Z nicated

nicated person do truly repent, then his Cherem is turned into Rachem, his curse turned into a blessing: if he do not repent, then his Cherem entreteth into Ramach, the curse entreteth into all his members, to the utter destroying of the whole man. Again, *עש* Esch, signifieth a man. *עשה* Escha, a woman. Hence they note, that in the name of the man here is 'Jod', which is not in the name of the woman; in the name of the woman there is 'He', which is not in the name of the man: both these make *ה* Jab, one of the names of God: these being taken away, in both names there remains *עש* Esch signifying fire, to shew, that as long as man and wife agree, God is with them: but when they disagree, fire is between them: Thus we see what vain mysteries their Kabbalists observe.

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## CHAP. IX.

### Their Teraphim.

**C**ONCERNING the Teraphim, two things are especially to be enquired. *First*, what they were? *Secondly*, for what use? the word *תְּרָפִים* Taraph, signifieth in general the compleat Image of a man. *Micha* took an image, (a Teraphim) and laid it in the bed, *1 Sam. 19. 13*. More particularly it signifieth an idol or image made for mens private use in their own houses, so that these images seem to have been their Penates or Lares, their household gods; wherefore hast thou stoln my gods & my Teraphim, *Gen. 31. 30*. And this man *Micha* had an house of gods, and made an Ephod and Teraphim, *Judg. 17. 5*. Because of the worship exhibited to these Idols: Hence from the Hebrew Taraph, as some read it, Tharaph, cometh the Greek

Greek (a) *Deipnosophistae*, To worship. The manner how these Images were made, is fondly conceived thus among the Rabbies; They (b) killed a man that was a first-born son, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshipped it. With such Laban spake, say they. But; without controversy, the *Teraphim* which *Michael* put in the bed, was a compleat stature, or image of a man. The use of these Images was, to consult with them as with Oracles, concerning things for the present unknown, or future to come. To this purpose they were made by *Astrologers* (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The *Teraphims* have spoken vanity, *Zach.* 10.2. And among other reasons, why *Rachel* stole away her Fathers Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what way *Jacob* took in his flight.

a *Deipnosophistae*  
 b *Deipnosophistae*  
 c *Deipnosophistae*

*Deipnosophistae*  
 b *Deipnosophistae*  
 c *Deipnosophistae*

c *Aben Ezra*  
*Gen* 31.

## CHAP. X.

### The several sorts of Divination forbidden.

WE shall find, *Dent.* 18. 10, 11. those Diviners, which are by the Law forbidden, distinguished into seven kinds; not because there were no other, but they were the most usual. 1. An observer of times. 2. An Inchanter. 3. A Witch. 4. A Charmer. 5. A consulter with familiar spirits. 6. A Wizard. 7. A Nigromancer. To these we may add an eighth, out of *Hos.* 4. 12. Consulting with the staff.

a Jarchi Lev.  
19.26.

b D. Kimchi.  
in rad.

c Aben. Ezra  
Levit. 19. 26.

And a ninth out of Ezek. 21. 21. *A consulter with en-*  
*trals.* 1. The first is עֵינִי, an *observer of times*, (a) one  
 that distinguisheth times and seasons, saying, *Such a*  
*day is good, or such a day is naught, such an hour, such a*  
*week, such a month is luckie, and such and such unluckie*  
*for such and such businesses*: (b) whence those that de-  
 rive the word from עַיִן Gnajin, signifying an eye, (as  
 if hereby we meant a *Jugler, or Imposter, who deceived*  
*the eyes of his spectators by casting a mist before them*)  
 utterly mistake: more pertinently they speak, who  
 derive it from עֵנָה Gnona, signifying *Time*. But of all  
 I approve those who derive it (c) from עָנָן Gnanan,  
*A Cloud*, as if the Original signified properly a *Plane-*  
*tary, or Star-gazer*. Hereby he is distinguished from  
 the second sort of unlawful *Diviners*, for he al-  
 so was an *Observer of times*; the first drawing his  
 conclusions from the *colour or motion of the Clouds*:  
*the second from his own superstitious observation of good*  
*and evil events, happening on such and such dayes,*  
*such and such times*: the first seemeth to have drawn  
 his conclusions, *a priori*, from the *Clouds or Planets,*  
*causing good and bad events*: the second, *a posteriori,*  
*from the events themselves, happening upon such and*  
*such times*. This *Planetary*, when he observed the clouds  
 seemeth to have stood with *his face Eastward, his back*  
*Westward, his right hand towards the South, and his left*  
*hand towards the North*: except it was from this posi-  
 ture of the *Star-gazers body* in time of observing, I  
 find no reason why the *Hebrews* should term the  
*Eastern part of the world* צִדִּים Tzadim i. The *for-*  
*mer part of the world*: the *Western part* אֲחֵרִי, i. e. The  
*back part*; the *South part* יָמִין Jamin, i. e. The *right*  
*hand*; the *North part* שְׂמֹאל Shemol, i. e. The *left*  
*hand*. That the reason of these denominations is,  
 because

because *Adam* was created with his face toward the East, is as vain, as hard to prove.

2. The second is, *מנחש*, *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*, The Original signifieth such an one who out of his own experience draweth observations to foretell good or evil to come, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabbines* speak in this wise: (d) He is *Menachesch*, a *Soothsayer*, who will say, because a morsel of bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day. This word is used, *Gen.* 30. 27. I have learned by experience, saith *Laban*, that the Lord hath b'essed me for thy sake. Again, *Gen.* 44. 5. Is not this the cup in which my Lord drinketh, and whereby indeed he divineth? that is, proveth, or maketh tryal or experience what manner of men ye are: The *Heathen* people were very superstitious in these observations: Some days were *Atri*, others *Albi*; some *unluckie*, others *luckie*; on some days they accounted it unfortunate to begin battel, on some months unfortunate to marry.

*Mense malum Maio nubere vulgus ait.*

*Ovid. Fast.*

And as they were superstitious in observing *unluckie signs*, so likewise in the means used to avert the evil portended: the means were either words or deeds. (e) Deeds; thus if any unlucky Bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which among the simpler sort of people is thought to be a means

d D. Kimchi.  
radic.

e Plura ibi.  
usmodi  
ivodia  
συμβολα  
vide apud  
Theophrastum  
Charakter,  
σεβ. August.  
Sap.



means to cure *Witch-craft*. By words, they thought to elude the evil, signified by such signs, when they say, 'Es ascendit eoi, In caput tuum recidat hoc omen; *This evil light on thy own head.*

The third is קוּזָּו *Mecasebeph*, a *Witch*, properly a *Jugler*. The Original signifieth such a kind of Sorcerer who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise then indeed they are. The same word is applied to the Sorcerers in Egypt, who resisted *Moses*, *Exod.* 7.11. Then *Pharaoh* also called *Mecasebephim*, the Sorcerers. Now the *Magicians* in Egypt, they also did in like manner with their *Incantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they are *wise men*, and great *Philosophers*: the word *incantments* declareth the manner of the delusion, and it hath the signification of such a slight whereby the eyes are deluded, for לַחַטִּימִי *Lahatim*, there translated *incantments*, importeth the glistening flame of a fire, or sword wherewith the eyes of men are dazzled. The Greek version doth not untruly term them *οακουαρις*, *Unguentarios*, *Seplasiarios*, *Compounders* of Medicines, or if you please (f) *complexion-makers*, such Artisans who mask mens and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who under a form and shew of godliness, lead captive silly women, to the Egyptian Sorcerers, *Jannes* and *Jambres*, who resisted *Moses*, *2 Tim.* 3.8. These two were of chief note. In the (g) *Talmud* they are all called *Johanne* and *Amame*; by (h) *Numenius*, a *Pythagorean*, *Jannes* and *Jambres*; by (i) *Pliny*, *Jannes* and *Jotapo*.

The fourth is קְסָמִי *Chober*, a *Charmer*. The Hebrew

f *οακουαρις* &  
g *οακουαρις* &  
Snidar.

g *Talmud*.  
h *Numenius*.  
c *οακουαρις*.  
h *Origen contra*  
*Celsum*. lib. 2.  
i *Plin. nat. hist.*  
lib. 3. cap. 1.

*brew* word signifies *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the devil, or as *Bodinus* thinketh, <sup>(k)</sup> because such kind of *Witches* have frequent meetings, in which they dance and make merry together. *Onkelos* tranſlateth ſuch a charmer <sup>רשע</sup> *Raten*, a mutterer, intimating the manner of theſe Witcheries to be by the muttering, or ſoft ſpeaking of ſome ſpell or charm. The deſcription of a *Charmer* is thus delivered: (1) *He is a charmer who ſpeaketh words of a ſtrange language, and without ſenſe, and he in his fooliſhneſs thinketh that theſe words are profitable: that if one ſay ſo or ſo unto a Serpent or Scorpion, it cannot hurt a man, and he that ſaith ſo or ſo unto a man, he cannot be hurt, &c. He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewiſe he that readeth over an Infant, that it may not be frighted; or that layeth the book of the Law, or the Phylacteries upon a child that it may ſleep, ſuch are not only among Inchanters, or Charmers, but thoſe that generally deny the Law of God, becauſe they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the ſoul.* As it is written, *Prov. 3. 22. They ſhall be life unto thy ſoul.* Of this ſort was that whereof <sup>(m)</sup> *Bodinus* ſpeaketh, That a child by ſaying a certain verſe out of the *Pſalms*, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.

The fifth, <sup>שחור</sup> *Scheel Ob*, a conſulter with *Ob*, or with familiar ſpirits. *Ob* ſignifieth properly a bottle, and is applied in divers places of Scripture to Magicians, becauſe they being poſſeſſed with an evil ſpirit ſpeak with a ſoft and hollow voice, as out of a bottle. The Greek calleth them *Pyrasquutus*, <sup>(n)</sup> *Ventriloquos*; ſuch whoſe voice ſeemeth to proceed out of their bel-

*k Bodinus Mag. demon. l. 1. c. 9.*

*l Maimon. tra. Idolol. c. 11. ſect. 1. 0. 12r*

*m Bodin. Mag. demon. l. 2. c. 1.*

*n Chryſoſtom. 1 Cor. 2. Fort. adv. Marcian. l. 4. c. 25.*

o August. 2 de  
doli. Christ c.  
23.

ly. Such a Diviner was the Damofel, *Acts* 16. 16. in  
(o) *S. Augustines* judgment, and is probably thought  
to by most Expositors, who are of opinion, that the  
*spirit* of *Pytkon* with which this Damofel was posses-  
sed, is the same which the *spirit* of *Ob* was amongst  
the *Hebrews*. Hence the *Witch* of *Endor*, whom *Saul*  
requested to raise up *Samuel*, is said in *Hebrew* to have  
consulted with *Ob*; but among the *Latine* Expositors,  
she is commonly translated *Pytkonissa*, one possessed  
with the spirit of *Pytkon*.

The sixth is, *Wiz.* *Iddegnoni*, a Wizard; in the  
*Greek*, he is translated sometimes *Wiz.*, a cunning-  
man. In both Languages he had his name from know-  
ledge, which either the Wizard professed himself to  
have, or the common people thought him to have.  
The *Rabbies* say, he was called in *Hebrew* from a cer-  
tain beast named by them (p) *Jadua*, in shape resembling  
a man, because these Wizards when they did utter their  
Prophecies, held a bone of this Beast between their teeth.  
This haply might be some Diabolical Sacrament or  
Ceremony, used for the Confirmation of the league  
between *Satan* and the Wizard. (q) *Prophane* History  
mentioneth Divinations of the like kind, as that  
*Magicians* were wont to eat the principal parts and  
members of such beasts which they deemed *Prophe-*  
*tical*, thinking thereby, that by a kind of *μετεμύχων*  
the Soul of such Beasts would be conveyed into  
their bodies, whereby they might be enabled for  
Prophecy.

The seventh is *דורש חלמות* *Doresch el ham-*  
*methim*; the *Greek* answereth word for word, *ἐρωτω*  
*τὸν νεκρῶν*, An enquirer of the dead, a Necromancer. Such  
Diviners consulted with *Satan* in the shape of a dead  
man. A memorable example we find recorded,

1 Sam.

p P. Fag Le-  
vit. 19. Ue-  
rum Athe-  
neus bestiam  
hanc vocat  
χρὶς Σκεπάζει.  
Vid. Eridin.  
Mag demon. l.  
1. c. 6. p. 18.  
q Peter de  
Mag. p. 57.

1 Sam. 29. There, King *Saul* about to war with the *Philistines* ( God denying to answer him either by *dreams*, or by *Urim*, or by *Prophets* ) upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel* might be raised up from the dead, to tell him the issue of the war. Now that this was not in truth, *Samuel* is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God who had denied to answer him by any ordinary means, should now deign him answer so extraordinary. *Secondly*, no Witch nor Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors, *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul* for consulting with Witches.

The eighth is סוּל מַלְכוֹ *Scoel malko*, *A Consulter with his Staff*, *Hos.* 14. 12. *Jerome* saith, the manner of this divination was thus: That if the doubt were between two or three Cities, which first should be assaulted; to determin this, they wrote the names of the Cities upon certain staves, or arrows, which being shaken in a quiver together, the first that was pulled out determined the City.

(*t*) Others deliver the manner of this consultation to have been thus: The consulter measured his staff by spans, or by the length of his finger, saying, as he measured, *I will go, I will not go, I will do such a thing, I will not do it*, and as the last span fell out, so he determined: This was termed by the Heathens *ῥαβδομαντεία* or *βελομαντεία* *Divination by rods or arrows.* † Vid. Druf. in Dent. p. 592.

The ninth was רֹאֵי בִכְכֹּרֵי *Roe baccabed*, a diviner by intrals, *Ezek.* 21. 21. *Nebuchadnezzar* being to make war both with the *Jews*, and the *Ammonites*, and doubting in his way, against whether of these he should make his first on-set: First, he consulted with

A a his

his *Arrows and Staves*, of which hath been spoken immediately before: *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principal member observed, it was called *ἡπατοσκοπία*, *Consultation with the liver*. Three things are observed in this kind of divination. First, the colour of the intrals, whether they were all well coloured. Secondly, their *place*, whether none were displaced. Thirdly, the *number*, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill: That day *Julius Caesar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

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THE  
FIFTH BOOK  
OF THEIR  
CONSISTORIES.

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CHAP. I.

*Their Courts of Judgment, especially their Ecclesiastical Consistory.*

**T**Here were in *Israel* distinct *Courts*, consisting of distinct *persons*, the one principally for *Church-businesse*, the other for *affairs in the Commonwealth*; the one an (*a*) *Ecclesiastical Consistory*; the other a *Civil Judicatory*: Of these, and their several censures, and punishments, it remaineth now to be spoken.

*a Junius And-  
lyf. Expos.  
Dent. 17.*

These different Consistories, or *Courts of Justice*, we find first distinguished, *Dent. 17. 12. He which will not hearken unto the Priest, nor unto the Judge.* Where the people of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour *Courts*; namely, to the *Priests*, in *matters spiritual, or ceremonial*; and to the *Judges*, in *mat-*



ters civil or criminal. These two Courts are more plainly distinguished, 2 Chron. 16. where *Jehosaphat* reforming many abuses in Church and Commonwealth, first appointed thorow-out all the fenced Cities of Judah, secular Judges to determine criminal causes, ver. 5. And at Jerusalem he appointed a Spiritual Court, consisting of Levites, Priests, and the chief Fathers of Israel, ver. 8. And in causes spiritual for the Lord, *Amariah* the High-priest was chief: in causes criminal for the King, *Zedekiah* was chief, ver. 11. Likewise the Prophet *Jeremiah* is condemned to die by the Consistory of Priests, Jer. 26. 8. But by the Consistory of Princes secular, or Judges sitting in the gate, he was absolved and discharged, ver. 16. Yea, although the tyranny of *Antiochus*, and the troublesome times insuing had bred such a confusion in matters of Government among the Jews, that an evident distinction can hardly be found in the New-Testament: yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, *Matth.* 21. 23. *It.* *Matth.* 26. 3. The Chief Priests and the Elders of the people, are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name: The secular Consistory termed *συνεδριον*, A Council: the spiritual termed *συναγωγη*, a Synagogue. They will deliver you up to the Councils, and they will scourge you in their Synagogues, *Matth.* 10. 17. Hence that great Assembly of Prophets and holy men called together by *Efra*, for the information of the Church, after their return from Babylon, is called *Synagoga magna*, A great Synagogue.

The office of the Ecclesiastical Court, was to put a difference between things holy and unholy, and between clean and unclean, *Levit.* 1. 10. and to deter-

mine

*wine Appeals in controversies of difficulty.* It was a representative Church. Hence is that *Dic Ecclesia, Mat. 18. 16.* Tell the Church, because unto them belonged the power of *Excommunication*, the several sorts of which censure follow in the next Chapter.

Only here take notice, that as in the *Civil Consistories*, consisting of *seventy Judges*, which was the supreme Court, there were two late as Chief, namely, one whom they termed *Nasi*, *The Lord Chief Justice*; and the other whom they termed *Abbeth din*, the *Father of the Senate*: so in the *Ecclesiastical Consistory* the *High-priest* and his *Sagan*, or *second High-priest*, late chief there, *2 King. 23. 1. (b)* That the *High-priest* late in the *Sanhedrin* necessarily, is an error; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly ceremonial, partly civil; partly belonging to the Church, partly to the *Commonwealth*: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joining of both *Consistories* often appeareth in the *Gospel*. The chief Priests and the *Elders* meet together.

b Moses Katsen  
in Sanhedrin.

## CHAP. II.

### *Of their Excommunication.*

**T**HEY had three Degrees of *Excommunication*. The first was called in the N. T. a casting out of the Synagogue, *John 9. 22.* by the Jews (a) *Niddai* i. a separation, or putting away. (b) It signified a separation

¶ Significat  
hoc uix separationem.  
Elongationem deductionem a verbo  
¶

¶ Separavit.  
Hinc etiam.  
Proscriptus,  
profligatus, aut  
separatus quispiam dicitur  
¶  
b Buxtof. ex  
Rabbini Epist.  
Heb. pag. 5.

paration from all commerce or society either with man or woman for the distance of four Cubits; also from eating or drinking with any; from the use of the marriage-bed, from shaving, washing, or the like, according to the pleasure of the Judge, and the quality of the offence: It was of force 30 days, yet so that they might be shortned upon repentance. He that was thus excommunicated, had power to be present at divine service, to teach others, and learn of others; he hired servants, and was hired himself, but always on condition of the foresaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was encreased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised: if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation; they followed him not unto the grave, nor buried him with common burial.

The second was called in the N. T. *a giving one over to Satan*, 1 Cor. 5. 5. By the Jews *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the *Old Testament*; there we shall find it applied to persons, or to things; if to persons, then it signifieth a devotion of them to God by their death, *Levit. 27. 29*. If to things, then it signifieth a devotion of them unto God, by separating them from ordinary use: Hence it is that *Achan* is punished for stealing the devoted thing, *Josh. 7*. (c) Persons thus devoted, were termed by the Greeks *ἀναθήματα*; and devoted things, *ἀναθήματα*. Notwithstanding, in the *Apostles* time, both *cherem* and *ἀνάθημα*, signified a second de-

c Budaus  
ἀναθήματα  
dici trahit, ho-  
mines sacros,  
(i) quorum  
capita inferis  
dicata sunt  
& devota;  
ἀναθήματα  
verò donaria  
diis consecrata

gree

*gree of Excommunication*, differing from the former. First, because it was not done in a *private Court*, but published in the audience of the *whole Church*. Secondly, maledictions and curses were added out of the Law of *Moses*. At the publishing hereof Candles were kindled; and when the curses were ended, they put out the candles, in token that the excommunicate person was *deprived of the light of heaven*. This kind of *excommunication* was exercised against the *ineffectuous person*, and against \**Hymenæus*, and \**Alexander*.

The third was called in the *New Test.* by the *Syriack* name *Maranatha*, 1 *Cor.* 16. that is, *the Lord cometh*. *Maran* signifieth *the Lord*, and *Atha cometh*, and this they say was instituted by *Enoch*, *Judg.* 11. The *Jews* called it *Schammatha*, the Etymology of which word I find to be twofold. Some say it foundeth as much as *Maran-Atha*, *the Lord cometh*, (d) *Schem* signifieth *the Lord*, and *Atha cometh*: (e) others say it foundeth *there is death*, *Schem* signifying *there*, and *Mitha* death. Hence we may render it an *excommunication to death*. (f) And this is thought to be the reason of that phrase, 1 *John* 5. 16. *There is a sin unto death*, i. which deserveth *excommunication to death*. (g) *R. Gerson* forbade the breaking open of letters, under the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the form thereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (h) *four degrees of this censure*. 1. *Σύσσις*. Those were censured with this degree, who were only *debarred the Lords Table*: as for entrance into the *Church*, hearing the Word, praying with the *Congregations*, they joyned equal liberty with other *Christians*, they might stand by and behold others receive the *Sacrament*, but themselves did not

Par-

\* 1 *Cor.* 5. 5.  
 " *Tim.* 2. 16.  
 d. y. *Dominus*  
 Nihil veris  
 e. *Elias* Tisf-  
 bites in razi. e.  
 נחמיה  
 f. *Benram* de  
*Politia Judaic.*  
 c. 2. p. 21.  
 g. *Buxtois* *Epi.*  
*Hebr.* p. 9 in  
 dorso l. pistole  
 subijci s'lebrt  
 b. c. abbrevia-  
 tura אסר  
 חס  
 i. prohibitum  
 est ana hema  
 Rob *Gerson*  
 Luminis capti-  
 vitatis (scil.  
 resignare has  
 literas)  
 h. *Vid.* *Justellii*  
 not. in codicem  
 car. unum. *Eccl.*  
 univ. ad ca-  
 non 5. *Cellar.*  
 de penit. l. 1. c.  
 22 & *Casaub.*  
*Exercit* p. 5.  
 2. observant quin-  
 tum gradum  
 quem ille  
 μέσσωσι, iter  
 μέσσωσι,  
 appellat.

i 17d. Inſtit.  
loco citato.

k Hoſpin. de  
Templis. p. 88.

Partake thereof, whence they were called *Stantes*. 2, *ἀναστοίς*, concerning this censure, all that I read of it is thus; that he that is *thus censured* hath admittance into the Church. i) But his place must be *behind the Pulpit*, and he must depart with the *Catechumeni*, that is such *Pagans* who were gained to the *Christian Faith*, but not fully admitted into the *Church*, because they wanted Baptism, and therefore that they might not pray promiscuously with other *Christians*, there was a place behind the *Quire of the Church* in manner of *Cloysters*, allotted to them, and was from them called (*k*) *Catechumenium*: This I take to be the place of this *second degree of Excommunication*, so that the force of this censure I think to consist in these three things. First, they were *barred the Lords Table*. Secondly, they might *not stand by at the administration of the Lords supper* (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni* departed *always at the celebration of the Communion*; for to them principally it was said, *Ite, missa est*. Thirdly, though they might *κατακλισθῆναι* *fall down on their knees and pray*, and were thence called *Succumbentes*, yet this they might not do in the *Congregation*, but only in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this also this *second degree* differeth from the *first*. The third sort of censure was *ἀναβάσις*, the party thus censured was permitted to come no further than the *Church Porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the *Lords Table*, whence such were termed *Audientes*. The fourth, and last sort, was *πείκλαυσις*, persons under this censure stood quite without the *Church*, requesting those that entred in, with tears and

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication*, called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*; which excluded people out of the *three Camps*, though there was an observable proportion between them. (1) *Niddui* may be parallel'd with the exclusion out of the *Camp of God alone*, which beset those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God, and the Camp of Levi*, which beset those that were defiled of an illue. *Schammatha* may be compared with the exclusion out of *all three Camps, the Camp of God, the Camp of Levi, and the Camp of Israel*, this beset those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek and Latine Churches* borrowed their *degrees of Excommunication*.

I De quibus P.  
Fagius, in  
Num 5. 2.

### CHAP. III.

*Their Civil Consistories, what persons were necessarily present in them.*

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong, Levit. 19. 18.* which the *Hebrews* explain thus; *To avenge*, is to deny a good turn to one who formerly denied him. *To be mindful of a wrong*, is to



do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other with unkindness. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet: *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נקמה *Nekima*, *Avenge-ment*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet: he answereth, I will not lend him: afterwards *Simeon* borroweth a Hatchet of *Reuben*: *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindfulness*: both these were sinful, but not liable to mans judgment.

In all civil Courts, five sorts of persons were always present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Courts* there was one that was chief over all the other *Judges*, they called him in *Hebrew* *Nasi*, in *Greek* ἀρχόντα, *The Prince*. His leave they craved for the tryal of actions. The *Witnesses* were at least two, *Dent*. 19. 13. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother, *Dent*. 19. 19. The *Notaries* were two, (a) one stood on the right hand to write the sentence of *Absolution*, and what was spoken in defence of the party; the other stood on the left hand, to write the sentence of *condemnation*, and the objections against the party. (b) *Dru- sius* thinks that *Christ* speaking of the last Judgment had reference to this, *He shall set the sheep on the right hand, and on the left the goats*, *Matth*. 25. 22. The *Officers* were in manner of *Sheriffs*, they were present to execute

a *Moses Kotsen*.  
in *Sanhedrin*

b *Druſ. prater*.  
*Matth*. 25.

execute what the Judges determined; whence they carried up and down their *staves* and *whips*, as the *Consuls* of *Rome* had *Rods* and *Axes*, carried before them (b) for the readier execution of justice. In *Hebrew* they are called שְׂטֵרִים *Schoterim*, by the *Septuagint* sometimes γερουσιασταις, in our *English* translation commonly *Officers*, and by *Saint Luke* πραιποσιτοι: for, doubtless there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary, (ἀχωντι) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בַּעַל רִיב *Baal rib*, he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for or against him. The *Lord* shall stand on the *right hand* of the poor, to save him from those that judge his soul, *Psa.* 109. 31. that is, *The Lord shall plead his cause*. And *Satan* stood at the *right hand* of *Josuah*, *Zach.* 3. 1. that is to accuse him, or plead against him. When *S. John* speaketh, *If any man sin, we have an Advocate*, *1 John* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The *Judges* they examined and determin'd matters, and after examination, sentence was pronounced by the *Judge* in this manner: *Tu N. justus*, *Tu N. reus*, *Thou Simeon art just*: *Thou Reuben art guilty*: at the pronounciation of which the guilty person was dragged to the place of execution. *When he shall be judged, let him be condemned*, *Pf.* 109. 7. the *Hebrew* is, *Let him go out wicked*.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronounciation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in *Tables* into a certain box or urne prepared for the purpose:

b *Moses Kimchi* in *Sanhedrin*.

c *Resin Antiq. Rom.* l. 5. c. 25.

d Eras. Adag.  
 © præig.

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non Liqueat*. The (d) *Grecians* in like manner used three letters: *Θ* was a token of *condemnation*, which occasioned that of *Per*.

*Et potis est nigrum vitio præfigere Theta.*

*T* was a token of *absolution*; *Λ*, of *ampliation*. Others signified *condemnation*, by giving a *black stone*; and *absolution* by giving a *white stone*.

*Mos erat antiquis niveis atrisque lapillis,  
 Hos damnare reos, illos absolvere culpa.*

*Ovid. Metamorph. 15.*

To this there seemeth to be an allusion, *Rev. 2. 71*. To him who overcometh I will give a *white stone*; that is, I will absolve and acquit him in the day of judgment.

Note these three phrases, ἀναστῆναι ἐκ νεκρῶν, *To rise up to judgment*; ἀναστῆναι ἐν κρίσει, *To rise up in judgment*; ἐξελθόντες καὶ ἀδικησάντες, *To depart guilty*. The first is applied to the *Judge* in the execution of Justice. *When God rose up to judge, Psalm 76. 10.* that is, *to execute judgment*. The second is applied to the party prevailing in judgment. *The men of Nineveh shall rise up in judgment with this generation, Matth. 12. 41.* that is, *shall be justified before this generation*. The last is applied to the party condemned, *Psalm 109. 7.* *Let him depart guilty or wicked: the ungodly shall not stand in judgment, Psalm 1.* The like phrases were in use among the *Romans*: *Stare in Senatu*, to prevail in the *Senate*; *Causa cadere*, to be cast in ones suit. But these phrases among the *Romans* I think to have been taken out

of

of their Fence-Schools, where the set posture of the body, by which a man preparerth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu*, to give back; *Gradum vel statum servare*, to keep's one standing: and from thence have those elegancies been translated into places of Judgment.

## CHAP. IV.

*The number of their Civil Courts.*

THEIR Civil Courts were two, סנהדרים גדולה *Sanhedrim gedola*, the great Consistory, or Supreme Senate, סנהדרים קטנה *Sanhedrim Ketanna*, the lesser and inferiour Court. Thus I find them divided generally by the *Rabbins*: And although the latter was subdivided, as will after appear; yet in old time there were only two first branches: which division our *Saviour Christ* seem to have followed, calling the lesser Court *neisiv*, by the name of *Judgment*: the greater *ovideior*, by the name of a *Council*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgment*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Council*: Whosoever shall say *Fool*, shall be worthy to be punished with the fire of *Gehenna*, *Mat. 5*. In which words, as there is a gradation of sin,

1. *Anger*, passion of mind. 2. *Raca*, (e) scornful, or slighting speech, as *Tut*, *Tush*, &c. 3. *Fool*, reproachful and opprobrious names: so likewise there is a gradation of punishment. 1. *Judgment*, a lesser Court. 2. *Council*, the greater Court. 3. The fire of *Gehenna*: Now *Gehenna* was a Valley, terrible

for

c *Raca*, non grandis alicujus est sermo convitiu, sed magis de contemptu natum est & neglectu dicentis Chrysostomus in Mat.

f David Kim-  
chi Ps. 27. 13.

for two sorts of fires in it: First, for that wherein men burnt their children unto *Moloch*. (f) Secondly, for an other fire there continually burning, to consume the dead carcases, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *type of hell fire it self*. We may resolve that text thus, *anger* deserved the punishments of the *lesser Court*; *Raca*, the punishments of the *greater*: and *Fool* deserved punishments beyond all Courts, even the *fire of Gehenna*.

g Moses Kot-  
sen. fol. 186.  
col. 2.

The *greater Court*, by way of excellency, was called the *Sanhedrin*, which word came from the *Greek*, συνέδριον, a *place of Judgment*: It was also called בית דין *Beth din*, the *house of judgment*. (g) It was distinguished from the other *Courts*; first, in respect of the number of the *Judges*, which were *seventy one*, according to the command of *God* to *Moses* of their first institution, *Numb. 11. 16. Gather unto me seventy men of the Elders of Israel, whom thou knowest that they are the Elders of the people, and Governours over them, and bring them unto the Tabernacle of the Congregation, and let them stand there with thee.* From the latter words of this Text, it is observed, that there were *seventy* besides *Moses*; and therefore after his decease they always chose one *chief Judge* in his room, not reckoning him among the *seventy*; they called him *Nasi*, the *Prince* or *chief over the seventy*. These *se-*

h Franc. Jun-  
ius *Analys. ex-*  
pos. Num. 1.  
i Solon Jarehi.

*venty* are (h) thought to be chosen *six* out of every *Tribe*, save the *Tribe of Levi*, out of which only *four* were chosen. (i) Others think the manner of their choice was thus; *six* of every *Tribe* had their names written in little scrolls of paper: in *seventy* of these scrolls was written יקן *Zaken*, *Senex* an *Elder*, in the

two other חלק *Chelek, pars; A part*; these scrolls they put in a pitcher of urn, and those that pluck'd out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluck'd out the other scrolls, in which a *Part* was written, they were rejected, *Numb. 11. 26.*

*seventy* was called אב בֵּית דִּין *Ab beth din, the Father of the Judgment-Hall.* The (i) whole Set or Bench of *Judges*, sate in manner of an half circle, the *Nasi* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the *Father of the Judgment-Hall* sat next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of *twenty three Aldermen*, and two such *Consistories* there were in *Jerusalem*, the one at the door of the Court before the Temple, the other at the door of the Mountain of the Temple: yea, in every City throughout *Israel* where there were sixscore householders, such a Consistory was erected: the other sort of *lesser Courts* consisted only of a *Triumvirate, three Aldermen*; and this was erected in the lesser Cities, which had not the number of sixscore householders.

The (k) second difference between the greater *Consistory* and the *lesser*, was in respect of the place. The *seventy* sat only at *Jerusalem*, without the Court of the Temple, in a certain house called לשכת הפזיז *Lifchathbegazith, the paved Chamber*, because of the curious cut stones wherewith it was paved: by the *Greeks* it was called πατισμα, the *Pavement*. *Pilate* sat down in the Judgment Seat, in a place called the *Pavement*, *John 19. 13.* The other Consistory sat all in the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates their



their Judges sate : Hence is that, *Mat. 16. 18. The gates of hell shall not overcome it, that is, neither the strength nor policy of Satan.*

Lastly, they differed in respect of their Power and Authority : the Consistory of seventy received (l) appeals from the other inferior Courts, from that there was no appeal : Again, the Consistory of three sate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like ; the other twenty three sate on life and death, but with a restrained power ; they had not authority to judge a whole tribe the High-priest, false Prophets, and other such weighty matters : this belonged only to the seventy in Jerusalem : (m) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets, Luk. 13. 34.* The means how they tryed a false Prophet was thus ; they observed the judgments which he threatned, and the good which he prophesied to a place : if the judgments took not effect, this did not argue him a false Prophet, because God was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Ninivites* did : but if he prophesied good, and that came not to pass, they judged him a false Prophet. The ground of this tryal they make the words of *Jeremiah the Prophet which prophesied of peace, when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him, Jer. 28. 9.*

The Colledge or company of these seventy, exercised judgment, not only under the Kings and Judges, (n) but their authority continued in times of vacancies, when there was neither Judge nor King to rule Israel, and it continued until (o) Herod put them down, and destroyed them, to secure himself of the Kingdom.

Here

m Cuneus de  
rep. Hebr. p.  
109.

n P Galat. l. 4.  
cap. 5.

o Joseph. Antiq  
l. 14. c. 17.

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: for he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged Israel in all those places, 1 *Sam.* 7. 16. To which, I take it, we may say, that as the Emperours of *Rome* had power to ride Circuits, and keep Assises, which was done without any infringement of the liberties of their Senate: So the Kings and Judges in *Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping Assises, the *Romans* termed *βουλὴν κριτῶν*, the other *βουλὴν σὺγκλητον*.

## CHAP. V.

*Properties required in Judges, and the manner of their election.*

THE Law of God required these properties in Judges: 1. *Wisdom.* 2. *Understanding.* 3. *Integrity.* 4. *Courage,* *Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21. namely, 5. *The fear of God.* 6. *Love of Truth.* 7. *Hating of Covetousness*: to these may be added the eighth, namely, *having no respect of persons,* *Deut.* 1. 17. These two last especially, the *Heathens* required in their Judges: whence the (a) *Thebans* a Plut. de Iside painted *Justice without hands, and without eyes*, to intimate that Judges should receive no gifts, nor be swayed with sight of persons.

The (b) *Jews* added many more. 1. *That they should be free from all blemish of body.* 2. *That they should be skilled in the seventy Languages, to the intent that they might not need an Interpreter in the hearing of Causes.* 3. *That they should not be far stricken in years; which*

b Moses Katsen  
in Sanhedrin.

likewise was required of the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they should be no Eunuchs, because such commonly were cruel. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying, there sat (c) three benches of others beneath, whom they called (d) *Talmidi Chacanim*, Scholars of the wise men: out of these they made their Election, and two of these always accompanied the condemned person to the place of execution.

*Inauguration of Judges was two-fold: At first, by imposition of hands upon the head of the party, after the example of Moses laying hands on Joshua: this imposition of hands was not held lawful, (e) except it were in the presence of five or three Judges at the least. Afterwards, it was by saying a certain verse (f) Lo, thou art associated, and power is given thee to judge of penalties. Hence is that saying of Galatinus out of the Talmud, Institutio Judicum, aut manu fiebat, aut nomine tantum.*

Observe here, that *Samuc*, which I render *associated*, doth not always signifie a man licensed to the discharge of some publick office by the *imposition of hands*, for here it is applied to those who were *not admitted by imposition of hands*. Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jews* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing, termed *Semica*, or *Semicuth*, was in old time used only towards two sorts of men in their admi-

# ON

c West, Karsen.

*ibid.*

תלם 17

**יחבמיש**

*Discipul. sapi-  
entum.*

e Petr. Galatin

lib. 4. cap. 9.

## הוצאת

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F. Maimon in

*Sankhedrin.*

on, towards *Rabbies* and towards *Judges*; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*: hence these two words have been translated the *imposition of hands*, whereas properly they signify nothing else, but an *association*, an *approximation*, or *conjoyning of one into the same corporation or company*, of which he that doth associate and give admission is a member.

CHAP. VI.

*Ceremonies common in all capital  
Judgments.*

IN their greater punishments, which deprived of life, some ceremonies were common to all.

First, *The Judges were to use deliberation in all causes*, but especially in matters capital. There were four causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he mentioneth none in particular, but what they were, we shall presently learn out of other records.) Two of these were not *weighty*; in these he *hastened*: Two more *material*, concerning life and death; in these he *delayed*. (b) *Ceterum tam de his quam de illis dicebat, Non audiui*; Of both the lighter and weightier causes, *Moses* said, *I have not heard*, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to be in all judgments, before sentence be pronounced. These four causes are named in (c) other Records: The two lightest are, 1. *The matter of uncleanness, debarring the people from the Passover*, Num. 9. 9. Secondly, *the case of Zelophehads daughters*, Num. 36. 10. The 2 weightier

a *Targum Jonathan. Num 9. 8*

ובאלו  
ובדני  
אם  
משם  
נל  
שם  
Jonathan.

c *Targum. Hier f. Num. 9. 8.*

are, 1. *The cause of the blasphemer, Lev. 24. 13. Secondly, The case of him that gathered Sticks on the Sabbath, Num. 15. 35.* In all these judgments there is, *The Lord spake unto Moses.* And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam, And I will hear what the Lord will command.* Notwithstanding, wilful delays in Justice maketh the Judge *unrighteous.* In that *unrighteous Judge,* from whom the Widow wrested sentence by importunity; we read not of any other fault in him, but delay, *Luke 18. 6.*

*Secondly,* The party accused was placed on some high place, from whence he might be seen and heard of all the people: *Set Naboth, in capite populi, on high among the people, 1 Kings 21. 9.*

Dnuf. prateri.  
Matth. 7.

*Thirdly,* The Judges and the Witnesses did (when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy blood be upon thine own head:* unto this the people had reference, saying, *His blood be on us, and on our children, Mat. 27. 25.*

*Fourthly,* The place of execution was without the gates, the malefactors were had thither by two Executioners, (e) termed by the Rabbines חזאני *chazani* *hacceseth, Spectators of the Congregation,* which is a periphrasis of those whom S. Mark calleth σπουδατορες, *Mark 6. 27.* which word, though it be used by the Greeks and (f) Chaldee Paraphrasis, yet it is a meer Latine, derived à *speculando*; because in the Court the Executioners were only Spectators, to behold and attend what the Judges would command them.

*Fifthly,* When the malefactor was led to execution,

e *Moses Kotsen.*  
in *'anbedrin*  
It. Talmud. ir.  
Maccoth. cap. 3  
in *'ischna*  
פוסק  
דאין  
Oziel. & Ta-  
gum Hierosol.  
Gen. 37. 30.

a(g) publick cryer went before, saying, *Such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these N.N. are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, halstened and called back the condemned person: yea, if the Malefactor had any further place for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

*Sixthly, He was exhorted to confess, that he might have his portion in the world to come: Thus Joshua exhorted Achan, Josh. 7. 19. My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom Achan answered, vers. 20. Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, In the time of execution, they gave the Malefactor (b) *Grannm thuris in calice vini*, A grain of Frankincense in a cup of Wine: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. Mark calleth this cup *ἐκμυττωμένον οὖνον*, Wine mingled with Myrrhe, Mark 15. 23. This was done after the manner of the Jews, but the souldiers in mockery mingled Vinegar and Gall with it, *Mat. 27. 34.* As likewise



wise they gave him a second cup in *derision*, when they took a sponge, and filled it with Vinegar, and put it on a reed, *Matth. 27.48. S. Mark* in the first cup mentioneth the custom of the *Jews*, which in it self had some shew of compassion; for the ground of this custom was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish. S. Matthew* mentioneth only their wicked mixture, contrary to the *received custom*; so that one Evangelist must expound the other. This first *cup* was so usually given before execution, that the word *Calix* a *cup*, is sometimes in the Scripture put for *death* it self. *Father, if it may be, let this cup pass from me.*

Lastly, (i) The *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say: *This is the Tree, this is the Sword, this is the Stone, this is the Napkin; whercon, or wherewith, such an one was executed.*

i Casaub. exercit. p. 654. ex Maimonid.

a Paraphrast.

Cald. Ruth 1.

17. Mikkolsi.

fol. 182 col 3.

טקיסח

Schjth, Lapidatio

שׂיפח

Sheripha, com-

busio.

דבר

Hierog decol-

lacio.

חנק

Chonek, Suffo-

catio

בלטסח

החנק

כחנק

סחנק

דבר

Omnis mors

que absoluit

in lege usura-

tur, strangulatio est. R.

Exod.

21. 16

## CHAP. VII.

### Their capital punishments.

**T**He *Jews* of old had only (a) four sorts of death in use among them. 1. (b) *Lapidatio*, stoning. 2. (c) *Combustio*, burning. (d) 3. *Decollatio*, beheading. 4. (e) *Suffocatio*, strangling. Of these, *stoning* was counted the most grievous, *burning* worse than *beheading*, *beheading* worse than *strangling*, and *strangling* was the easiest of all.

They have a (f) rule, that wheresoever the Scripture

ture saith of an offender, *Morte plectetur, he shall be punished with death*, not expressing the kind of death, there it ought to be interpreted of *Strangling*. For example, the Law saith of the Adulterer, *Lev. 20. 19. Morte plectatur, let him be punished with death*: because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because *strangling* was the easiest death of the four; and where the Law determineth not the punishment, there they say, *Ampliandi favores*, The favourable exposition is to be given.

The rule is not generally true; for in former times *Adultery was punished with stoning*. I will judge thee after the manner of them that are *Harlots*, saith the Lord, *Ezek. 16. 38*. And in the fortieth verse the judgment is named, *They shall stone thee with stones*: likewise the *Scribes* and *Pharisees* said unto Christ, *Moses* in the Law commanded us, that such should be stoned, *John 8*.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jews said to Pilate, *It is not lawful for us to put any man to death*, *Joh. 18. 31*. Latter Jews say that (g) *all power of capital punishments was taken from them forty years before the destruction of the second Temple*, and of this opinion are many *Divines*.

g *Moses Kotsen*  
in *Sanbedrin*.

*Answer*. First, the Jews speech unto Pilate, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the general, taken from them, yet in this particular power was permitted.

ted them at that time from *Pilate*, *Take ye him*, and *judge him according to your Law*, John 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him: for they say, *They had a law, and by their law he ought to die*, John 19. 7. It was not then want of Power, but the holiness of that time, made them say it was unlawful. For they held it unlawful upon their days of preparation to sit on life and death, as hath been shewn in the Chapter of translating Feasts. And Friday on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Roman law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemy, and the like: in these, power of judging seemeth to have remained with them. When Paul was brought by the Jews before Gallio, Gallio said unto them, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would, that I should bear with you: but if it be a question of words, and names of your law, lock ye to it, Acts 18. 14.

In handling these four punishments: First observe the offenders, whom the Jews make liable to each punishment, and then the manner of the punishment.

The persons to be stoned were (h)eighteen. 1. He that lieth with his own mother, 2. Or with his fathers wife, 4. Or with his daughter-in-law, 4. Or with a betrothed maid, 5. Or with the male, 6. Or with the beast, 7. The woman

woman that lieth down to a beast. 8. The blasphemew. 9. He that worshippeth an Idol. 10. He that offereth of his seed to Moloch. 11. He that hath a familiar spirit. 12. The Wizard. 13. The private enticer to Idolatry. 14. The publique withdrawer to Idolatry. 15. The Witch. 16. The prophaner of the Sabbath. 17. He that curseth his Father or his Mother. 18. The Rebellious Son. The manner of stoning was thus: The offender was led to a place without the gates, two cubits high, his hands being bound: from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the Witnesses lifted up a stone, being the weight of two men, which chiefly the other Witnesses cast upon him; if that killed him not, all Israel threw stones upon him. The hands of the Witnesses shall be first upon him to put him to death, and afterwards the hand of all the people, Deut. 17. 7.

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it holdeth in all others condemned to his death) was reserved until one of the common feasts, at which all the multitude of Israel came to Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the Sun-set, at which time he and the tree were both buried.

Malefactors adjudged to burning were (k) ten: k Diefes Kofen. loca superius c. 110.

1. The Priests daughter which committed whoredom.
2. He which lieth with his own daughter.
3. Or with his daughters daughter.
4. Or with his sons daughter.
5. Or with his wives daughter.
6. Or with her sons daughter.
7. Or with her daughters daughter.
8. Or with his Mother-in-law.
9. Or with the Mother of his Mother-in-law.
10. Or with the Mother of his Father-in-law.

The manner of burning was two-fold. Some they

D d

burat

Rab. Levi.  
Levit. 10.

burnt with wood and faggots; this was termed (1) by them *Comlustio corporis*, the burning of the body. Others they burn by pouring scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Comlustia animæ*, The burning of the soul. This last was most in use, and alone described by most of their Writers.

m. Moses Kotsen.  
in Sanhedrin.

Malefactors condemned to beheading, were (m) of two sorts, 1. The murderer, 2. Those of any City, who were drawn unto Idolatry. The manner thereof is at this day in use.

n. Moses Kotsen.  
ibid.

Malefactors strangled, were (n) six. 1. He that smiteth his father or his mother, 2. He that stealeth a soul of the Israelites, 3. An Elder which contradicteth the Confession, 4. A false Prophet, and he that prophesieth in the name of an Idol, 5. He that lieth with another mans wife, 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung up to the loins, a towel being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

## CHAP. VIII.

### Punishments not capital.

THE lesser punishments, not capital, in use among the Hebrews, are chiefly four. 1. Imprisonment, 2. Restitution. 3. Talio. 4. Scourging.

*Imprisonment.* Under this are comprehended the Prison, Stocks, Pillory, Chains, Fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication.

The

The keepers of the prison, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, 1 Kings 20. 39. *Keep this man, if by any means he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which (a) *Drusus* a Druf. præter. 2 Tim. 1. 16. proveth to have been in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrews*. That some kind of prisoners at *Rome* did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (b) *Eadem catena & custodiam & militem copulabat*: The same chain tyed both the prisoner and the keeper. Observe the unusual significations of these two words, *Custodia* a prisoner, and *Miles* a keeper. So that *Drusus* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet*. Observe further, that the prisoner was tyed by the right arm, and the keeper by the left, because the right arm is the stronger, and therefore justly remaineth free rather to the keeper, than to the prisoner. Hence is that, (c) *Tu forte levio rem in sinistra putas catenam*; because the keeper c Sen de tran. quil. cap. 10. tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the prisoner.

*Restitution.* This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22*. It was (d) threefold.

d Tho. Aquin. secunda secundæ q 62.



Restitution is threefold.

*Secundum idem, in identitie*, when the very same thing is restored which is wrongfully gotten.

*Secundum æquale*, when there is so much for so much in quantity restored, the goods unjustly gotten being sold or lost.

*Secundum possibile*, when restitution is made according to that which a man hath, not being able to satisfy the whole.

¶ Dav. Kimchi

*Restitution in identitie*, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he restored but double, *Exod. 22. 4.* but if they were killed or sold, then five Oxen were restored for an Ox, and four sheep for a sheep, *Exod. 21. 1.* The Jews were so precise in this kind, that if they had built an house with a beam or piece of Timber unjustly gotten, they would pull down the house, and restore the (e) same beam or piece to the owner. From this the Prophet Habakkuk doth not much dissent: *The stone shall cry out of the wall, and the beam out of the timber shall answer it, Habak. 2. 11.*

¶ Aug. Epist.  
54.

Among the Jews he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* (f) And Augustine saith of Christians, *That he which doth not make restitution according to his ability, never repented.* And, *Non remittetur peccatum, nisi restituatur ablatum.*

*Talio.* This was a punishment in the same kind, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Deut. 19. 21.*

*Talio*

Talio is twofold.

(*Talio identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offender was punished with the loss of an eye, for putting out anothers eye, &c.

(*Talio similitudinis*, or *analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (*g*) Hebrews understand *Talio similitudinis*, that the price of a maim should be paid: not *Talio identitatis*, not that the offender should be punished with the like maim; because to punish like for like in indentitie, is in some cases impossible, as if a blind man put out anothers eye, or one toothless strike out anothers tooth.

In case of bodily maims therefore, the (*h*) Hebrew Doctors say, that the party offending was bound to a five-fold satisfaction: first, for the hurt in the loss of the member. Secondly, for the damage, in loss of his labour. Thirdly, for his pain or grief arising from the wound, Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. Munster rendreth those five thus; *Damnum, lasso, dolor, medicina, confusio*. The (*i*) Romans likewise had a *Talio* in their Law, but they also gave liberty to the offender to make choice, whether he would by way of commutation pay a proportionable mulct, or in indentitie suffer the like maim in his body?

Scourging. This was two-fold; either *Virgis*, with rods; or *flagellis*, with scourging. This latter was more grievous then the former, as appeareth by that *Ironical* speech; (*k*) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagellaretulit*. Both were in use among the Romans, but only the latter among the

*g* Oculum pro oculo, id est, pretium oculi. Targum Jonathan. Deut. 19. 21. It. R. Solomon. ibid.

*h* Vid. Munster. Exod. 21.

*i* A. Gellius lib. 11 cap. 1.

*k* Cic. pro Rubrio.

the Hebrews. This beating or scourging was commanded, *Deut.* 25. 2, 3. where the number of stripes was limited, which the Judge might not exceed. *Forty stripes* shall he cause him to have, and *not past*. The Jews in many things laboured to seem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an hour sooner, and ended it about an hour later than the law required: where the Lord forbade them to *eat or drink things sacrificed to Idols*, (l) they prohibited *all drinking with Heathens*, because it is doubtful whether it were offered to Idols or no. The Lord commanded them in the time of the *Pasover* to *put away leaven out of their Houses*, they would not take the (m) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*, they would not so much as name it, but in their common talk (n) would call a *Sow* דָּבָר אַחֵר *Dabar achar, Another thing*. In like manner the Lord commanded chief Malefactors which deserved beating, to be punished with *forty stripes*; they in their greatest corrections would give but *thirty nine*. Of the Jews *five times received I forty stripes save one*, 2 *Cor.* 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *three stripes*; and in their greatest correction were given *thirteen blows*, that is, *forty stripes save one*. Whether (o) these thongs were made the one of a Bulls hide, the other two of an Asses hide, or (p) all three of a Calves, the matter is not material, both opinions have their Authors.

The manner of correcting such, was thus. The malefactor had both his hands tied to a *post*, one curb

l This bites in  
יד

m This bites in  
יד

n Elias Thif.  
bir. ibid.

o Talmud. lib.  
maccot ca. 3.  
in mischna.  
p Baal:urim  
vid. Druf  
2 *Cor.* 10. 24.

Bit and half high, so that his body *hoped upon it*. The Judge shall cause him to *bow down*; Deut. 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed *מִצָּב גִּנָּמֻד*, *Columna*, a Pillar. His cloaths were plucked off from him downward to the thighs, and (r) this was done either by *r Talmud. ibid.* *renting* or *tearing* of them. The Governours *rent Paul and Silas their cloaths, and commanded them to be beaten with rods*, Acts 16. 22.

That the Beadle should inflict a great number of stripes proportionable unto the transgression, this correction was performed in the *sight of the Judge*. The Judge shall cause him to be beaten *before his face*, Deut. 25. 2. (f) The chief Judge of the three, during the *(Talmud. ibid.)* time of the correction, did either read or recite that, Deut. 28. 58, 59. *If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The second Judge he numbred the stripes, and the third he bade the Beadle *smite*. The chief Judge concluded all, saying, *Yet he being merciful forgave their iniquity, &c.* Psal. 78. 38.

Sometimes in notorious offences, to augment the pains, they tyed certain *huckle-bones* or *plummets* of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed *ἀσπεριαῖς* *r Eustathius.* *ἀσπρία*, *Flagra taxillata.* (u) In the Scripture they are *Item Arbenaus* termed *Scorpions*. My Father hath chastised you *lib. 4.* with rods, but I will correct you with *u Tholafan.* *Scorpions*, *syn. jur. uni.* *vers. l. 13.*

1 Kings 12. 12.

## CHAP. IX.

*Punishments borrowed from other Nations.*

**T**He punishments borrowed from other Nations are principally six: 1. *Crux*, The death on the Cross. 2. *Serræ dissectio*, The cutting (one) asunder with a saw. 3. *Damnatio ad bestias*, The committing (one) to fight for his life with wild beasts. 4. *rota*, the wheel. 5. *καρατολισμός*, Drowning (one) in the sea. 6. *τυπτα*, Beating (one) to death with cudgels. The first and the third were meerly Roman punishments; the second was used likewise by the Romans, but whether originally taken from them is doubtful: the fourth and the last were meerly Greek punishments; the fifth was for the substance in use among the Hebrews, Greeks and Romans, but in manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two pieces of timber compacted cross-wise. The first is termed *Crux simplex*, the last *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commissa*. 3. *Immissa*.

*Crux decussata*. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. (a) *Decussare, est per medium secare. Veluti si duæ regulæ concurrant ad speciem literæ X. quæ figura est crucis*. This kind of cross is by the common

<sup>a</sup> Hieron. in Jerem, c. 31.

mon people termed *Crux Andraena*, Saint *Andrews-cross*, because on such an one he is reported to have been crucified.

*Crux commissa*. This was, when a piece of timber erected, was joyned in the middle to a traverse, or over-thwart top, somewhat shorter then the piece erect, in manner of a *Roman T*. This is called *Crux Antoniana*, *S. Anthony his Cross*, because he is often painted with such a *Cross*.

*Crux immissa*. This was then a short traverse somewhat obliquely crossed in the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near to the top, on this manner. (b) This is thought to have been *Crux Christi*, the *Cross on which our Saviour Christ suffered*.

b *Ipsius de cruce lib. 1. cap. 10.*

The Ceremonies used by the *Romans* towards those whom they crucified were these: First, they (c) scourged them, and sometimes tyed them to a *Pillar* in time of scourging. *Artemidorus* is clear in this, *Περὶ θεῶν κίονι, πολλὰς ἑλὰς πλῆγας*, that is, being tyed to the *Pillar*, he received many stripes. (d) *Plantus* is thought to have alluded to the same.

c *Ioseph. excid. lib. 7. cap. 32. Philo contra Flaccum. li. Liv. lib. 1.*

d *Iul. Bacch.*

————— *Abducite hunc*

*Intro, atque adstringite ad columnam fortiter.*

The ancient *Fathers* (e) report that our *Saviour* was whipt thus *ad columnam*: but the *Scripture* is silent, both touching the place and manner of his whipping, only that he was whipt is testified. He scourged *Jesus*, and delivered him to be crucified, *Mat. 27. 26*.

e *Prudentius Hieron. Beda vid Lip de cruce, lib. 2. cap 4.*

*Secondly*, They caused them to bear their own *Cross*, (f) *Malefici ad supplicium educuntur, quisque suam affert crucem*. Thus *Christ* bore his own *Cross*, *John 19. 17*. To this there is allusion, *He that taketh not his Cross, and followeth after me, he is not worthy of me, Mat. 10.*

f *Plutarch. de seranam, vind.*



g Euseb. Eccl.  
hist. lib 5. cap. 1  
H. Suet. Domit.  
cap. 10.

h Tertul. Apol.  
cap. 2. Sueton  
in Calig.

i Artemidor. l.  
2. c. 58.

k Sueton. in  
Calig. cap. 27.

l Theophylast.  
Anselm.  
m Chrysostom.  
Ambros. & a-  
lii.

n Tertullian.  
Apol. cap. 40.

Thirdly, That the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the Romans commonly *Titulus*, by (h) some it is called *Elogium*. Thus Pilate wrote in Hebrew, Greek, and Latin, *Jesus of Nazareth the King of the Jews*.

Fourthly, They (i) pluckt off their cloaths from such as were to be crucified. Thus, *Christ suffered naked*.

*Serrâ dissectio*, A sawing one in sunder. They sawed them from the head downward. The (k) Romans used this kind of punishment, so likewise did the Hebrews. Thus *Manasses* is thought to have punished the Prophet *Isaiah*, and the Apostle to have alluded unto it, *They were sawn a-sunder*, Heb. 11. 37.

*Damatio ad bestias*. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. Paul did, according to the letter, fight with beasts at *Ephesus*, 1 Cor. 15. 22. is much controverted. (l) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (m) others more probably understand the words *litterally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, inasmuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christianos ad Leones!* Let the *Christians* be haled to *Lions*: yea, the literal interpretation of the words, is a stronger argument that Saint Paul believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

o *ex* 26. The Wheel: A wise King bringeth the wheel over

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, the grinding of wicked men under a cart-wheel, as the husbandman brake some sort of grain under the wheel, is the meer conceipt of Expositors on this place; for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks* there was a punishment went under this name: (o) it was called *τερχος*; A Wheel, not because a wheel was brought over the wicked, but because they bound fast the offender to the spokes of a Wheel, and there scourged him, to enforce a confession.

— *καταποντισμός*, Drowning one in the Sea. This was in use among many Nations, but the manner differed. The (p) *Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, a Serpent, a Cock, and an Ape, and so cast them all into the Sea. The (q) *Greeians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tyed a millstone about his neck. Thus, in respect of the manner (r) those are to be understood, who say, this kind of punishment was peculiar to the *Jews*.

— *τυμπαρισμός*. It is rendred by the general name of torturing, *Heb.* 11. 25. 2 *Mac.* 6. 19. But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from *τύμπαρον*, which signifieth a Drum usually: and hence (s) some have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in man-

ο *Επὶ τῷ τερχοῦ*  
*χρῶ γ' ἑλκασίῳ*  
*μυστήριον* Aristoph. in  
*Iren.* De eadem  
*pœna loquuntur*  
*Demosth.* 3. in  
*Ambus.* & *Suidas*.  
*p Senec. lib. 4.*  
*controu.* 4. *Ju-*  
*venal Satyr 8.*  
*Modestus, Dige*  
*l. 48. ad legem*  
*Pomp. de patrie*  
*vid Cal. Rhod.*  
*l. 11. c. 12.*  
*q Athenaeus l.*  
*14.*  
*r Hier. Mat.*  
*18.6.*

f *Magius in*  
*lib. de Equuleo,*  
*vid. Drus. pra-*  
*ter. l. 8.*

t Scholiastes  
Aristophanis  
τύμπα  
scribit esse  
ξύλα δις τὴν  
τοῦταιν τοῖς  
δικαστέοις οἱ  
τιμωροῦντο  
in Plato p. 50

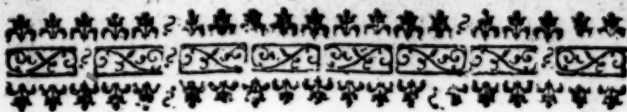
u Junius, Jer.  
29. 26.

x Plutarch: in  
Ariaxetres.

סִימָס  
סִימָס  
סִימָס  
Instrumentum  
constringens  
manus.  
D. Kimb. Jer.  
29. 26.

ner of a *drum head*: but it signifieth also a *drum stick*, and thence cometh the punishment to be termed *Tympanismus*, that is, a *Tabring*, or *beating one to death with cudgels*, as if it were with *drum-sticks*. This is evident by *Eleazar*; he came willing, ἐν τῷ τυμπαῶν, to this kind of torment, 2 *Mas.* 6. 19. and in the thirtieth verse, where he gave up the Ghost, there is mention of his strokes, not of his *racking* or *stretching*.

*Junius* reckoneth (u) another kind of punishment, termed by the *Hebrews*, פִּיחַ יִסְנוֹק, which he would have to be a compound word: doubtless his meaning is that it should be compounded of פִּיחַ *Pi*, *Navis* a ship, or boat, and פִּיחַ *Janack*, *sugere*, to suck: for he saith that thereby is meant a certain punishment, termed *Navicula sugentis*, which (x) *Plutarch* describeth in this manner; That the offender should be inclosed between two boats, as in a prison, or, as his phrase is (quasi in vagina) as in a sheath; and, to preserve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no. And hence, from this sucking in of milk and honey, this punishment hath been termed *Navicula sugentis*. But the (y) *Hebrews* say, that *Isinock* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he please.



THE  
SIXTH BOOK  
OF  
*Miscellaneous Rites.*

CHAP. I.

*Of Circumcision.*

**T**Heir *Sacraments* were two, First, the *Passover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

*Circumcision*, was a cutting off the foreskin, as a sign and seal of *Gods* Covenant made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen.* 17. and a *seal* by the *Apostle*, *Rom.* 4. 11. Yea, it is called a *sign* and a *seal*, by a (*a*) *Doctor* of the *Jews*, more ancient then their *Talmud*.

*a Zobar. Gen.*  
17.

It was used (though not as a *Sacrament*) by many other Nations: (*b*) by the inhabitants of *Colchis*, the *Ethiopians*, the *Traglodite*, and the *Egyptians*.

*b Alex. ab Alex. lib. 2. cap. 25. Herod. l. 2. Diodor. Sicul. li. 2. c. 1. li. 4. c. 3.*

In a figurative sense, alluding unto this *Sacramental Rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mention d.

ned, 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the ears.* We are to consider it in its proper acception, and here to observe: First, the *time when* it was administred. Secondly, the *manner how.* Thirdly, the *penalty in case it was omitted.*

The *time* was the *eighth day*; yea, the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised the Child*; whence rose that saying among them, *Circumciso pellit Sabbatum*, *Circumcision driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumcision*. And with this accordeth that of our Saviour, *Ye on the Sabbath day circumcise a man*, *John* 7. 22. The *Jews* superstitiously conceiting that each creatures perfection depended upon the sanctification of one *Sabbath* day at least, say that *God* did therefore enjoin the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of Salvation, neither was, nor is *simply tyed to Sacraments*; for then there had been no less cruelty in *forbidding Circumcision until the eighth day*, then there was love in *permitting it upon the eighth*. Secondly, because in this time of the *Mosaicall Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the first *seven daies* after their birth, *Levit.* 22. 27. *It.* 12. 2, 3. Notwithstanding, *God* thought it not convenient to defer it longer then eight daies, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The manner how Circumcision was administred, I find thus recorded: Some of those that were present (c) held a Vessel full of dust, into which they did cast the foreskin being cut off. Again, they prepared in the room, a certain (d) void chair for Elias; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say (e) *Venit Elias, & omnia enodabit*; We know that Elias will come, and he will tell us all things: But chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily coming they did, and do daily expect. These ceremonies are meerly Jewish, practised by the latter Jews, but utterly unknown in our Saviour Christ his time, and, as it appeareth by the Samaritan woman her speech, that proverbial saying applyed now to *Elias*, was of old applyed to Christ, John 5. 25. Thirdly, he which supplied the place of the Witness, or as we phrase it, of the Godfather, (f) held the Child in his arms whiles it was Circumcised: this Godfather they called *Baal Berith*, and *Sandak*; that is, the Master of the Covenant. *Uriah the Priest*, and *Zachariah* the son of *Jeberechiah*, are (g) thought to have been Godfathers at the Circumcision of *Ma-ber-sbalal-bash-baz*; Esay 8. 2. and from them the custom of having Godfathers in Baptisme, to have taken its original. Fourthly, the Parents named the Child, and in *Zacharies* time, it seemeth that in the naming of the Infant, they had respect to some name of his Ancestors. They said unto her, there is none of thy kindred that is named with this name, Luke 1. 61. Other Nations had their set daies also after the birth, for the naming of their Children. (h) The Romans gave names to their male-children on the ninth day, to the female

c Paul. Pag.  
Dent. 10.  
d Christo Cast.  
in Malac. c. 3.

e Macerus in  
abbreviaturis.  
ה'טו

יְהִיז  
סו  
שמוחין  
בו חכרו  
לשולו  
סנדק  
והלועים  
קיות לו  
בעל  
כיות  
Elias Tibb. in  
סנדק

g Jun. & Trem.  
Es 8. 2.

h Plutarch  
prob. c. 2. Ma-  
crob. Sat. l. 1.  
c 16.



i *Cel. Rhodig*  
l. 21. cap. 12.  
k *Arist. hist. a-*  
nim lib 7. c. 12

l *Tertul. de I-*  
dol. cap. 16.  
m *Scholast. A-*  
ristoph. in *Lusi-*  
strat. p. 885. l.  
Suidas in

αἱματὶς εἰσα.  
n *Strabus de*  
canuv. lib c. 16  
• כְּלוֹ אֶתֶר

יְחִי  
אֶלְהֵינוּ מֶלֶךְ  
הַעֲלֵלֵנוּ אֶת־  
קִרְשֵׁנוּ

בְּמִוְנוֹתֵינוּ  
לְחַבְנֵינוּ  
בְּכֹרֵתֵנוּ

שֶׁר־אֲבָרְחָם  
אֲבִינוּ  
Moses Kotsen

in *trakt. Cit-*  
cumcis. fol. 115  
בְּשֶׁם  
שְׁרָמְסָתִי

רַב־יִדֹּו  
תַּכְנֵסֵנוּ  
וְלִדְלֹתֵנוּ

וְלִדְלֹתֵנוּ  
וְלִמְעֵשִׁים  
מִיָּבִים  
Moses Kotsen

female on the eighth. The (i) *Athenians* gave names on the tenth. (k) Others on the seventh. These (l) daies *Tertullian* calleth *Nominalia*. The *Grecians* besides the tenth day on which they named the Child, they observed also the fifth, (m) on which day the Midwives took the Child, and ran about a fire made for that purpose, using that Ceremony as a purification of themselves and the Child: on this day the Neighbours also sent in gifts, or small tokens, *Munera natalitia*; (n) from which custom that amongst *Christians*, of the *Godfathers* sending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Child had been circumcised, the Father said: (o) *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this Child to enter into the Covenant of Abraham*. After this, the whole Church or company presently replied in this manner, (p) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works*.

The penalty for the omission of *Circumcision* runneth in this form; *That soul shall be cut off from his people, Gen. 17. 14*. I understand the penalty to be pronounced against such an omission, which proceeded either from contempt or wilful neglect. In this cause the question is, what is meant by this phrase, *His soul shall be cut off from the people*. Secondly, *who ought thus to be punished*? whether the child, or the parents, and such who supply the place of parents? For the first, besides *Gods* secret action in punishing such Delinquents; methinks there is a rule of direction for the Church, how to proceed against such in her Discipline: If any understand here, by cutting off such

such a mans soul from his people, the sentence of excommunication, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an offender, in which sense the phrase is taken, *Exod. 31. 14.* *Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people.* And it is very remarkable, that when *Moses* his child was *uncircumcised*, the Lord sought to kill *Moses*: which as it intimated the punishment of this fault to be a *bodily death*, so it clearly evinceth, that not the *child* till he cometh to years of discretion, but the *parents* were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (q) *If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, and he circumciseth not himself, so he breaketh the Commandment.*

q *M. f. i. K. f. tra. f. circumc. fol. 114. col. 4.*

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of *Circumcision*, to blot out that character, and become *uncircumcised*? for thus some *Jews*, for fear of *Antiochus*, made themselves *uncircumcised*, *1 Mac. 1. 15.* Others for shame, after they were gained to the knowledge of *Christ*, and to the entertainment of the *Christian faith*, *uncircumcised themselves*, *1 Cor. 7. 18.* (r) The answer is, that this was done by drawing up the *foreskin* with a Chirurgeon his instrument; and unto this the *Apostle* in the fore-quoted place alludeth, *ut attrahat præputium.* This wicked invention is ascribed unto *Esau*, as the first Author and practiser thereof.

r *Epiph. an. lib. de mens. dy pond p. 415. ff. Celjus l. 7. c. 25*

## CHAP. II.

*Of their first-fruits and firstlings, or first-born.*

**T**He use and end of their *first-fruits*, was that the *after-fruits* might be *consecrated in them*. To this purpose they were enjoined to offer the *first-fruits of their trees*, which served for food, *Levit.* 19. 23, 24. In which this order was observed; the *three first years* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to *eat them, sell them, or make any benefit of them*: on the *fourth year*, they were accounted *holy*, that is, either (a) they were given to the *Priests*, *Num.* 19. 23, 24. or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tithe*: and this (b) latter is the common opinion of the *Hebrews*. After the *fourth year*, they returned to the use of the owner: we may call these *πρωτογενήματα*, *simply the first-fruits*.

*Secondly*, they were enjoined to pay yearly the *first-fruits of every years encrease*, and these we may call *ἀπαρχαί*, and of them there were many sorts. *First, first-fruits in the sheaf, Lev.* 23. 10. *Secondly, first-fruits in two wave-loaves, Levit.* 23. 17. These two bounded their harvest, *that in the sheaf* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan*, the other of the loaves at the end, upon their *Pentecost*: and *Levit.* 23. they are both called *תנופה* *The-nuphoth*, that is, *shake-offerings*. *Thirdly*, there was a *first of the dough, Num.* 15. 20. namely, a (c) *four and twentieth part thereof*, given unto the *Priests*: which kind

והכרתי  
יאכלני  
Sacerdos ea  
comedeat.  
Aben Ezra in  
hunc locum.  
b Talmud. Bab  
in Magnascher  
Beni cap. 1.

הר סיני  
עשרת  
יאכלני  
ויעל. Num.  
15. 20.

kind of offering was observed, even when they were returned out of *Babylon, Nebem. 8. 37.* Unto this *St. Paul* hath reference, *Rom. 11. 10. If the first-fruits be holy, the lump is also holy.* Fourthly, they were to pay unto the *Priests* the *first-fruits of the threshing-floor*, *Numb. 15. 20.* These two last are called תְּנוּפֹת *Thenuphoth*, that is, *heave-offerings*: this the *heave-offering of the threshing-floor*; the other the *heave-offerings of the dough*, *Numb. 15. 20.* Under the name of *first-fruits*, commonly Authors treat of no other but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*: both signify *shake-offerings, heave-offerings, or wave-offerings*, but with this difference; (d) the *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to signify, that *God* was *Lord* both of *Heaven* and *Earth*. The *Tenuphoth* was by a *waving of agitation*, waving it to and fro, from the right hand to the left, from the *East* to *West*, from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing floor* were, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these, was *first-fruits of seven things only*: 1 *Wheat.* 2 *Barley.* 3 *Grapes.* 4 *Figs.* 5 *Pomegranates.* 6 *Olives.* 7 *Dates.* For all which the *Promised Land* is commended, *Deut. 8. 8.* (e) These the *Talmudists* term בִּכּוּרִים *Biccurim*; and when they treat of *first-fruits* they treat of them under this name, and understand by the name of *Biccurim* no other. Those, they say, are the *first-fruits*, which the people are so often in the Law commanded

d P. Fagius in  
pentat.

e R. Solom.  
Deut. 26. 2. It.  
Moses Koffenf.  
fol. 201. Col. 4.  
201.

ded to bring up unto the *Sanctuary*, at the *Feast of Pentecost*, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the two *wave-loaves*, *Lev. 23. 17.*

The second was paid of *Corn, Wine, Oyl, and the Fleece*, *Dent. 18. 4. Numb. 18. 12.* yea, of all things else that the earth brought forth of mans food. Thus their *Doctors* are to be understood, where they say,

f Moses Egypt.  
in Jud. parti.  
tract. de Theru-  
moib. cap 2.

(f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Theruma, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀφοεισμός, *A separation*, because this was a *consecration*, or *setting apart of the Lord's portion*. In allusion unto this, I take *S. Paul* to have termed himself ἀφοεισμένον ἐς εὐαγγέλιον, *separated unto the Gospel*, *Rom. 1. 1.* ἀφοεισάμενος, *Aaron shall separate the Levites*, so the *Greek* renders it; but the *Original* is, *Aaron shall wave the Levites*, *Numb. 18. 11.* Again, ἀφοεισάμενος *Separate me Barnabas and Saul*, *Acts 13. 2.* *Drusius* delivereth another reason, as hath been said in the *Chapter* of the *Pharisees*. But to proceed: the *Hebrews* called this second payment, not only *Theruma*, simply, but sometimes (g) *Theruma gedola*, the *great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Theruma magna*, the *heave-offering of the Tithe*, *Numb. 18. 26.* which though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundred*, in respect of the *Husbandmans stock*, who payed the *Levites*: and thus it was a great deal less then the *great heave offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem*.

תרומה גדולה  
תרומה

The *Law* prescribed no set quantity to be paid, either

ther in the *Biccurim*, or in the *Theruma*; but, by *tradition*, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first-fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the *heave-offering of the floor*, formerly mentioned out of *Num. 15.2c*. My reasons are these: 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first-fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for in their *Biccurim*, they say, they paid, 1 *Wheat*. 2 *Barley*: In their *Theruma*, they say, they paid *Corn*; as if under *Corn*, *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim* in the *Ear*, while the harvest was yet standing, and their *Theruma* in *Wheat* and *Barley* ready threshed and winnowed. My reasons why it cannot be so, are these: 1. Because then they should pay *twice a sixtieth part* in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, *Levit. 23. 10*. Whereas their *Biccurim*, or *first-fruits*, were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floor*, at least a *sixtieth part* was prescribed: it is grounded upon that of the Prophet *Ezek*. This is the oblation  
that



g Solon. Jarchi.  
 Dent. 18. 4.  
 Item Hieronym.  
 Ezek. 45. fol.  
 260.  
 תרומה  
 עין יפה  
 Theruma  
 gnajin iopha.  
 תרומה  
 בינונית  
 Theruma bene-  
 nith.  
 תרומה  
 עין רעה  
 Theruma  
 gnajin vagna.  
 l Epiphan. contr  
 Pharif. pag. 11.

m Maimon in  
 Buccurim. cap.  
 4. sec. 15.

that ye shall offer, the sixth part of an Ephah out of an Homer, Ezek. 45. 13. that is, the sixtieth part of the whole, because an Homer containeth ten Ephahs. Hence they took that distinction of these offerings. (g) Some they say, gave the fortieth part of their increase: this, because it was the greatest quantity given in this kind of oblations, they termed (h) *Theruma oculi boni*, The oblation of a fair eye: others ( though they were not so liberal as the former, yet that they might not be reputed niggardly ) gave a fiftieth part, and this they termed (i) *Theruma mediana*, The oblation of a middle eye: others, whom they reputed sordid, gave just a sixtieth part, less then which they could not give, this they termed (k) *Theruma oculi mali*, The oblation of an evil eye; so that the payment of these was bounded by the tradition of the Elders, between the sixtieth and the fortieth part: but the (l) Pharisees, that they might be holy above others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them that paid the fiftieth part; and none liberal except he paid the thirtieth. The manner how these first-fruits termed *Biccurim* were paid, is at large set down, Dent. 26. But in time of the Prophets other Ceremonies seem to have been received, of which the Hebrew Doctors say thus: (m) When they carried up their first-fruits, all the Cities that were in a country gathered together to the chief City of the country to the end that they might not go up alone: for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and

*an Olive Garland on his head, to signify the first-fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, until they came near to Jerusalem, and all the way as they went; they sang, I rejoiced in them that said unto me, we will go into the house of the Lord, &c. Psal. 112. Unto this, and other like manner of Solemn Assemblies the Prophet hath reference, saying, Ye shall have a song as in a night when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay 30.29.*

*The firstlings, or first-born of man and beast, the Lord challenged as his own, Exod. 13. The ground of this Law was, because God smote all the first-born in Egypt from man to beast, but spared the Israelites; for a perpetual memory of which benefit, he commanded them to sanctifie all their first-born males unto him. Now the first-born men, and unclean beasts, were redeemed for five silver shekels of the sanctuary, paid unto the Priests for each of them, Numb. 18. 15, 16. Unto this S. Peter alludeth, saying, We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18. The firstlings of clean beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the Priests.*

*Observe how God would be honoured by the firstlings of men and cattel; by the first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves: All which teach us to consecrate the first and prime of our years unto the Lord.*



## CHAP. III.

## Of Tithes.

**W**E are here to enquire: First, *what things* in general were titheable: Secondly, *how many kinds of Tithes* there were: Thirdly, *the time* when each sort of *tithe* began to be *titheable*.

a Vid. Sixtin.  
Amama de decimis.

First, their yearly encrease was either *Cattel, fruits of the trees, or fruits of the land*; of (a) *all these* they payed *tithes*, even to mint, anise, and cumine, *These things they ought not to leave undone, Mat. 23. 23.*

דעשן  
-דעשן

c Decima prima necessario aut à colono ipsi aut ejus vicarii Hierosolymas deportanda erant. Sixtin Amama de decimis.

דעשן  
דעשן

Secondly, the *sorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were two payed in this manner: When the Harvest had been ended, and all gathered, then the Husbandman laid aside his *great Theruma*, otherwise called the *first-fruits of his threshing floor*, of which it hath been spoken in the *Chapter of first-fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (b) *Magnasber rischen*, the *first tithe*, Tob. 1. 7. This was always paid in kind, and as it seemeth to me, it was not brought up to *Jerusalem* by the husbandman, (c) others think otherwise) but payed unto the *Levites* in the several *Cities of tillage*, Neh. 10. 37. out of this *first tithe* the *Levites* paid a *tenth portion* unto the *Priests*; this they termed (d) *Magnasber min hammagnasber*, the *tithe of the Tithes*, Neh. 10. 48. and *Decima sanctitatum*, the *tithe of holy things*, 2 Chron. 31. 6. this the *Levites* brought up to the house of God, Neh. 10. 38. When the *Levites* had paid this *tenth portion* unto the *Priests*, then the *Levites* and their Families might

might eat the remainder of the first tithe in any place, even out of *Jerusalem*, Num. 18. 21.

This first tithe being paid, the Husbandman paid out of that which remained a second tithe; this the Husbandman might pay in kind if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; so that what in kind was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kind of Love-feast therewith, unto which he invited the *Priests* and *Levites*, only every *third year* he carried it not to *Jerusalem*, but spent it at home within his own gates, upon the *Levites*, the *fatherless*, the *widows*, & the *poor*, Deut. 14. 18. (a) They reckoned their third year from the *Sabbatical year*, on which the Land rested: so that the first and second Tithe was payed by the Husbandman the *first, second, fourth and fifth years* after the *Sabbatical year*: but upon the third and sixth years only, the first Tithe was paid to the *Levites*, and the second was spent at home. Hence in respect of the *kinds*, this is called (b) *Magnascher seheni*, the second tithe, Tobit. 1. 7. in respect it was paid to the poor every third year: it is called (c) *Magnascher gnani*, תלמידין, the poor mans tithe, and (d) *Magnascher seichelischi*, the third tithe, Tob. 1. 1. On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the Court of the Temple, Deut. 14. 26. and by the third tithe we are to understand the poor mans tithe on the third year, which year is termed a year of tithes, Deut. 26. 12.

They likewise tithed their cattel. of their bullocks, & their sheep, and all that passed under the rod, the tenth

a MoserKofsen.  
traß. de deci-  
ma secunda.  
f. 199.

השלישי  
השני  
הראשון  
השלישי  
השני  
הראשון

was holy to the Lord, Lev. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattel are *titheable* which live under the *custody* of a keeper, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattel. The Hebrews more probably understand hereby, the *manner of their decimation* or *tithing* their cattel, which was as followeth. (d) He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his lambs and all his bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying, *this is for tithe*. At this day the Jews, though they are not in their own Country, neither have any *Levitical Priesthood*, yet these who will be reputed religious among them, do distribute in lieu of tithes, the tenth of their increase unto the poor, being perswaded that God doth bless their estates the more: for their usual Proverb is, (e) *Thegnasler, bischëbilche thegnasler*; that is, *Pay tithes, that thou mayst be rich*.

The time of the year from which they reckoned tithes, was different. For (f) *beasts* they count the year from *Elul* to *Elul*, that is, from *August* to *August*, (g) for *grain, pulse, and herbs* from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruit of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set down. The.

d Solomon Jar-  
chi, ev 27. 32  
et Maimon de  
primogen. c. 7.  
Sabb. 1. 5.

תשנ  
שנש  
שנש  
f Talmud. traß  
de novo anno  
ad initium.  
Buxi. Synag.  
Jud. c. 12.  
p. Moses Kofen  
in prae. af-  
firm. 136.

The Husbandman had growing

6000	Busshels in one year.
100	Busshels was the least that could be paid by the Husbandman to the <i>Priests</i> for the first-fruits of the threshing floor.
5900	Busshels remained to the Husbandman, out of which he payed two Tythes.
590	Busshels were the first Tithe to the <i>Levites</i> .
59	Busshels the <i>Levites</i> paid the <i>Priests</i> , which was called the <i>Tithe of the Tithes</i> .
5310	Busshels remained to the Husbandman, out of which he paid his second tithe.
531	Busshels were the second Tithe.
4779	Busshels remained to the Husbandman as his own, all being paid.
1121	Busshels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely <i>nineteen</i> out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reign, Tithes began generally to be neglected, insomuch that when *Overseers* were appointed to look to the true payment thereof, *2 Chr. 31. 13.* Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *people*, about one



h Moses Kotsen  
fol. 199. col. 3

i Moses Kotsen.  
ibid.

hundred thirty years before our *Saviour's Incarnation*, corruption so prevailed, that the people in a manner neglected all tithes, yea none or very few payed either their first, second, or poor mans tithe, only they paid the great heave-offering. Justly for this reason (saith (b) *Moses Kotsensis*) in the daies of John the Priest, who succeeded Simeon the just, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful Overseers should be appointed for the Tithes. At this time many things became questionable, whether they were tithable or no; whence the high Court of their *Sanhedrim* decreed, that in the things doubtful (which they termed דמאי *Demai*) (i) though they paid neither first, nor poor mans tithe, yet they paid a second tithe, and a small heave-offering; namely, אחד סמא *one part of an hundred: Mint, Anise and Cummin*, seemeth to have been of these doubtful things; in which, though the decree of the *Sanhedrim* required but one in the hundred, yet the Pharisees would pay a just tenth, *Mat. 23. 23.* and hence it is that they boasted, *They gave tithes of all that they possessed*, *Luke 18. 12.* In which they outstripped the other Jews, who in these payments took the liberty granted them by the *Sanhedrim*.

#### CHAP. IV.

##### Of their Marriages.

IN this Chapter of their Marriages, we are to consider: First, the distinction of their wives. Secondly, the manner of their betrothings. Thirdly, the rites and ceremonies of their marriage. Lastly, the form of their divorce. The Patriarchs in the Old Testament had many

many of them, *two sorts of wives*: both of them were reputed lawful, and true wives, and therefore the children of both were accounted legitimate. The Hebrews commonly called the one נשִׁים *Naschim*, *Primary-wives*, married with nuptial ceremonies and rites requisite. Some derive the word from נשָׁה *Nascha*, *Oblitus fuit, quasi Oblivioſe dicta*, because for the most part, *womens memory is not so strong as mens*: but they think not amiss, who say that women are so called from *oblivion*, or *forgetfulness*, because the Fathers family is forgotten, and in a manner extinct in their daughters when they are married. Hence proceeds that common saying of the Hebrews, (a) *Familia matris non vocatur familia*: and, for the contrary reason, a male child is called זָכָר *Zacar*, from his memory, because the memory of the Father is preserved in the (b) Son, according to that speech of Absolom, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

The other sort of wives they call (c) *Pillagſtim*, *secondary wives*, or *half wives*; the English translates them *Concubines*, and that not unſeily, for sometimes the Hebrew word it ſelf denoteth an *infamous Strumpet*, or *common Harlot*.

The differences between these *Concubines*, and the chief or *primary wives*, are many. 1. A disparity in their authority, or household government: the Wife was as *Mistress*, the Concubine as an *hand-maid* or *servant*. She had only *Justhori*, a true and lawful right unto the marriage bed, as the chief wife had; otherwise she was in all respects inferiour. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the *betrotling* was different: the chief wife at her espousals received from her Husband certain *Gifts* and *Tokens*, as pledges and ceremonies of the contract. Thus *Abra-*  
*hams*.

נשִׁים  
נשִׁים  
נשִׁים  
נשִׁים

Aben Ezra.

Num 1. 2.

b Eandem pro-  
lis mascula-  
rationem habi-  
bitam apud  
Græcos testa-  
tur Euripides,  
Στύλος γὰρ  
οὐκ αὖ παῖδες  
ἀγνοεῖ.

נשִׁים

Uxor secundaria  
vix vocem com-  
positam esse ai-  
unt ex נשִׁים  
Dividere &  
נשִׁים uxor  
quasi uxor di-  
visa & dimi-  
dia.

d ראוי לו x  
 יד לאמר פאלא  
 ארבעה עשר  
 ג' ד' H. m.  
 Brad. 6. vid.  
 etiam d'uid. in  
 E. d' a.  
 c D. Kimchi.  
 2 Sam. 5. 15.

hams steward who is probably thought to be *Eliezer*, (of whom we read, *Gen. 15. 2.*) gave in *Isaac's* name unto *Rebecca*, jewels of silver, and jewels of gold, and raiment, *Gen. 24. 53.* This custom was in use also among the *Grecians*, who calleth these gifts *ἐδωα*. (e) Moreover the chief wife likewise received from her husband a bill of writing, or matrimonial letters, whereas the Concubine received neither such gifts, nor such letters. Thirdly, only the children of the chief wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies: Abraham gave all his goods to *Isaac* but unto the sons of the Concubines which Abraham had, Abraham gave gifts, *Gen. 25. 5, 6.* And here, by the way, we may take notice, that the first-born by right of primogeniture, received a double portion of his fathers goods: the father shal give him a double portion of all that he hath, for he is the first of his strength, *Deut. 21. 17.* Unto this custom the Prophet *Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be double upon him, *2 King. 9.* that is, that he might have a double portion of his spirit, in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore prayeth for the right of primogeniture: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit than rested upon his Master, but that he desired to excel the other remaining Prophets, unto whom afterward he became a father. The (f) *Hebr.* phrase is in both places the same. Secondly, in their betrothing we are to consider, 1. The distance of time between the espousals, and the confirmation of their marriage, which some have conceited to have been a full year, at least ten months; and this they observe from *Rebecca*, her brother and mothers answer

f ד' ש' א' ב'  
 partem duorum



*name of betrothing*; or if it were by themselves, without the fore-acquainting of *Witnesses*, it was no betrothing: however he might not lye with her the second time, before the marriage was accomplished. And though the betrothing might be *any of these three ways*, yet usually it was by a *piece of money*; and if they would, they might do it by *writing*, but betrothing by copulation was forbidden by the wise men of *Israel*, and who so did it was chastised with rods: howbeit the *betrothing* stood in force. These solemnities in *betrothing* were performed by the man and woman under a Tent or Canopy made for the purpose, called in their language (1) *Chuppa*, a *Tabernacle or Tent*: to this the Psalmist alludeth, *Psal. 19. 4. 5. In them hath he set a Tabernacle for the Sun, which as a Bridegroom coming out of his Chamber, rejoiceth as a strong man to run a Race.*

Thirdly, the rites and ceremonies of a their marriage were performed in the assembly of *ten men* at least, with blessings and thanksgiving unto *God*, whence the house it self was called (m) *Bethhillula*, the *House of praise*, and their marriage song (n) *Hillulim*, *praises*. The *Bridegroom's intimate friends* which accompanied him & sung this *Epithalamium* or *marriage song*, were termed *וְיַדֵּי הַחַמֶּדֶת* &, *children of the Bride-chamber*, *Mat. 9. 14.* Such I conceive those *thirty companions* to have been which *Sampson* associated to himself, *Judg. 14. 11.* The form of this *phrase* or *blessing* is at large described by *Genebrard*, and the sum thereof is this: The chief of these companions taketh a cup, and blest it, saying, *Blessed art thou, O Lord our God, the King of the world, who createst the fruit of the vine:* afterward then he saith, *blest be the Lord our God, the King of the world, who hath created man after his own Image, according to*  
the

חופה  
Elias Tisbit.

ניה  
הלל  
הללים





*Labans unto Jacob*, concerning *Leah*, fulfill her week, and we will also give thee this, *Gen.* 29. 27. in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present marriage, by fulfilling the usual days of her marriage feast. From this custom, together with the practise of *Joseph*, mourning seven days for his father, *Gen.* 15. 10. arose that usual proverb among the Jews, *Septem ad convivium, Septem ad luctum*. The chief governor of the feast was called (r) *Baal mischite*; which name is fitly expressed by being called the (s) *ruler of the feast*, *Joh.* 2. 9. The modern Jews in Italy, when they invite any to a marriage feast, use this form of words, *Such a one, or such a one entreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he that is invited replieth, *Mazal tob*: which some interpret to be the wishing of good luck in general; but I rather think, that thereby was wished to the married parties, a special blessing in the procreation of children: whence the wedding ring, given unto the Bride-wife, had (u) this inscription or posie, *Mazal tob*; and the Hebrews called the Planet *Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heavens, according to that Hebrew Proverb, (x) *There is no herb in the earth, that hath not a Mazal or Star in the Firmament answering it, and striking it, saying grow.* Now *tob* signifieth good; so that the phrase soundeth as much as, *be it don in a good hour, or under a good Planet.*

At the time of the marriage also, the man gave his wife a dowry-bill, which the *Scrivener* wrote, and the Bridegroom paid for, whereby he endowed his spouse, if she were a *Virgin*, with 200 Deniers, (that is

fifty

לעזר  
משנה

Αρχιτελ-  
μαριου.

מול פני  
Strubius de con.  
viv l. 2. c. 3.

u Vultus.  
Gen. 30.

x Non est tibi  
ulla herba in-  
ferius cui non  
sit Mazal in-  
firmamento, &  
ferit ipsam  
to Mazal,  
& dicit ei,  
Cresce.

fifty shekels) and if she had been married before, with an hundred *Deniers*, that is, twenty five shekels and this was called the *root* or *principal* of the *dowry*: the *dowry* might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, *not by a Scrivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bill there was a *giving of the woman unto her husband*. The form of words there used is, *Behold, take her after the law of Moses*, *Tobit* 7. 16. A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus: (y) *Upon the sixth day of the week, the fourth of the month Sivan, in the year five thousand two hundred fifty four of the creation of the world, according to the computation which we use here at Massilia, a City which is situate near the Seashore, the Bridegroom Rabbi Moses, the son of Rabbi Jehuda, said unto the Bridewife Clarona, the daughter of Rabbi David, the son of Rabbi Moses, a Citizen of Lisbon; Be unto me a wife according to the law of Moses and Israel; and I according to the word of God, will worship, honor, maintain, and govern thee according to the manner of the husband among the Jews, which do worship, honor, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy Virginity, 200 Deniers in silver, which belong unto thee by the law: and moreover, thy food, thy apparel, and sufficient necessities; as likewise the knowledge of thee, according to the custom of all the earth. Thus Clarona the Virgin rested and became a wife to Rabbi Moses, the son of Jehuda, the Bridegroom.*

After the marriage was finished, then the wife might challenge from her Husband three things as

y Talmud Bab.  
vid. Buxtorf.  
Grammatic.  
Chald p. 38. 3.

debt. 1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from *Exod. 21. 10.* where it is said, If he take him another wife, *her food, her raiment, and her duty of marriage shall be not diminish.* And unto this the *Apostle* alludeth, calling it, *Due benevolence, 1 Cor. 7. 3.*

The Wife, when she was first presented unto her Husband, covered her Head with a *veil*, in token of *subjection*. *Rebecca* took a *veil*, and covered her self, (*Gen. 24. 65.*) and for this cause (namely in sign of *subjection*) ought the woman to have power on her head, *1 Cor. 11. 10.* where by *Power* the *Apostle* understandeth a *veil*. Do any ask the question, why he should denote this *veil* by the name of *power*, especially seeing it was in token of *subjection*? The *Apostle* being an *Hebrew* of the *Hebrews*, might have respect to the *Hebrew* word (*ז*) *Radid*, signifying a *veil*, which cometh from the root *Radad*, to bear rule and authority, and so might use the *Greek* word, signifying (*a*) *power* in the same sense as the *Hebrews* did. And, in truth, what is this *subjection* to the husband but a kind of *power* and *protection* derived unto the *Wife*, in comparison of her former state, being a *Virgin*? and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her tryal with her head uncovered, *Numb. 5. 18.* intimating thereby, that if she could not then clear her self, she was from thence forward deprived of all *power*, which heretofore she enjoyed by the means of her Husband.

וְרֹדֵד  
Velamen mulieris, a verbo וְרֹדֵד Subjectiv.  
a Εξουσία.

בְּלֵא רָדִיד  
Sine Radid.  
ἀνὸν ἐξουσίας  
Sic ego interpretor verba  
Maimon. in So-

ta. c. 3. sect. 5.  
מִפְּרֵי כְרִיתוּת  
Grace ἀποκομῆς  
ov ἀποκομῆς.  
d Maimon. de  
divort. c. 1. sect.

After the marriage was finished, sometimes there was permitted a *Bill of Divorce*: this the *Hebrews* called (*b*) *Sepher Kerithuth*, a *Bill of cutting off*, because the woman is by this means cut off from her Husbands family. (*d*) *Ten things* were thought requisite as the root and.

and foundation of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing to divorce her and put her away, be out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing hereof save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the Husband or his deputy that delivereth it unto her. The form or copy of this bill of divorcement was as followeth, (e)

Upon such a day of the week, such and such of the month N. such or such an year of the Creation of the world, according to the computation which we use here in this City N. situate near the River N. that I of the Country of N. the son of Rabbi N. of the Country N. But now I dwelling in such and such a place, near such and such a river, have desired of my own free will, without any co-action, and have divorced, dismissed, and cast out thee, thee I say thee my wife N. of the country of N. the daughter of Rabbi N. dwelling in such or such a country, and dwelling now in such or such a place, situate near such and such a river, which hast been my wife heretofore, but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule to thy self, and to depart and to marry with any other man whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man, and this shall be to thee from me a bill of separation, a bill of divorce, and a letter of dismissal, according to the law of Moses

*e* Hæc forma  
reperitur apud  
Mosem Kofsen-  
sem. fol. 133.  
Aliud exem-  
plar ibidem  
habetur It in  
Mise Egyptio.  
part 2. fol. 59.  
unde desumpta  
est hæc testium  
subscriptio  
quam opposui-  
mus.

N. the son of N. witness.

N. the son of N. witness.

This

f Solomon Jar-  
chl. H<sup>o</sup>f. c. 1. 10  
g Maimon. de  
divorc. cap. 11.  
sec. 18.

This bill was written by a (f) *Serivener*, or *publick Notary*. And (g) furthermore, a woman being *divorced*, or otherwise a *widow*, it was not lawful for her to marry again, till she had tarried *ninety days*, besides the day of her divorce, or of her husbands death, and her last espousals: to the end it might be known, whether she were with child or no, & that there might be proof, whether it were the seed of the first husband, or the second.

It was a common custom among the *Romans*, about the time of our Saviours birth, even for the women to divorce their husbands, and to marry again at their pleasure. Of this, *Heathen Authors* speak:

— Sic sunt octo mariti,

Quinque per autumnos.

Juvenal. Satyr 6. verse 237.

Et nubet decimo jam Thelesina viro.

Martial. lib. 8.

h Senec. 3. de  
Benef. 16.  
i Plutarch. in  
Alcibiade.

(h) *Non consulum, sed maritorum numero annos suos computant*, &c. The bill tendred by the woman, was termed (i) *ῥεσμίματα ἀπολείψας*, letters of forsaking; not letters of cutting off, or putting away. This same practise was in use also among the *Hebrews*. Hence is that saying of our Saviour: If a woman shall put away her husband, and be married to another, &c. Mar. 10. 12. Now although, at that time, humane laws forbad not marriages renewed with others upon such divorces, yet Gods law condemned both such divorces, & such marriages, and, before God, persons marrying after such divorcements were reputed *digamites*, that is, to have two husbands, or two wives. For this reason, a Minister above others is commanded to be *μίας γυναῖκος ἀνδρῶς*; The husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be *ἑὸς ἀνδρὸς γυναῖς*, The wife of one husband, 1 Tim. 5. 9. In which text, second marriages  
(in

(in case of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phrase.

*Unicogaudens mulier marito.*

*Horat. Carmin. 3. 14.*

Note in the last place, that among the *Jews* the Bride-woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes less; it was called by the (*k*) *Rabbins* נדוניא *Nedunia*: *Raguel gave with his daughter Sarah half his goods, servants and cattel, and money, Tob. 10. 10.* *k Elias Th 1611.  
It. Solom. Jarchi. Gen 31. 15.*

## CHAP. V.

### *Of their Burials.*

**A**T the time of a mans death, before his Burial, many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes, Genes. 46. 4.* This was likewise practised both by the *Romans* and the *Grecians*.

*Ille meos oculos comprimat, Ille tuos. Ovid.*

*ὁπρὲ καὶ δαυήσας Σαβίττι πρῆς. Homer. Iliad.*

*Secondly*, they washed the body being dead. *Tabitha died, and when they had washed her, they laid her in an upper-chamber, Act. 9. 37.* The *baptization* or *washing* at such a time was threefold. The first was βαπτισμὸς νεκρῶν, *Ecclus. 34. 46.* A washing from the pollution contracted by the touch of a dead carcass; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The second was βαπτισμὸς τοῦ νεκρῶν, a baptism or washing of the dead corps it self. Thus *Tabitha* was washed:.



washed: neither is the word *βαπτισμὸς*, unusually applied to common washings, as *Mar.* 7. 4. we read of the washing of cups, pots, vessels, tables, the Greek is *βαπτισμὸς*. The first of these washings was proper to the Jews: this second in use with Jews, (a) Christians, and (b) Heathens: the third (which was *βαπτισμὸς νεκρῶν τῶν νεκρῶν*) a baptismation for the dead, *1 Cor.* 15. 9. proper to some amiss-led Christians. It may be demanded, what manner of Baptism this was? with submission of my judgment, I understand this place with *S. Ambrose* of a *Sacramental washing*, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious *Corinthians* with their own quills, and prove the Resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custom of baptizing the living for the dead, were vain and bootless, if there were no resurrection; and therefore the Apostle useth an emphatical distinction of the persons, in the next immediate verse, saying; why are we also in jeopardy every hour? he inferreth the resurrection by force of a double argument; the first drawn from the superstitious baptismation for the dead: the second, from the hourly jeopardy and peril wherein we, that is, himself and other Christians are, so that as that Father noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was (d) *Vicarium tale Baptisma* (as *Tertulian* calleth it) in use among the *Marcionites*, is evident,

a *Tertullian.*

*Apolog.* c. 37. *fr.*

*Euseb. hist. lib.*

7. c. 17.

b *Corpusque la-*

*vant frigentis*

*et ungunt: Virg.*

*lib. 6. Aeneid.*

c *Ambros.*

*1 Cor.* 15. 19.

d *Tertul. c. re-*  
*sar. carnis.*

dent, yea, and among the(e) *Corinthians* also: the manner thereof is thus described: (f) *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the diseased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

e Epiphan. de  
Cerinthian. ha-  
ref. 18. c. hrysost.  
1 Cor. 15.

The third ceremony used by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Egyptians*, for we find *Joseph* to be the first that practised it, *Gen.* 50. 2. The *Egyptian* manner of embalming was thus: (g) *they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odors: then filled they the bowels with pure Myrrh beaten, and Cassia, and other Odors (except Frankincense) and sewed them up. After this they seasoned the corps hidden in Nitre seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often used instead of glew. The Greeks termed it τριχλον. And the use thereof was for the preservation of the body, that it might not putrifie; and therefore when the Funeral Obsequies were not long delayed, they used another kind of embalming, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the Greeks termed (h) ενταφιδιον. This was used toward our Saviour Christ, John 19. 40.*

g Herodot. Ex-  
terp.

h Usurpa-  
tur tamen  
τὸ εντα-  
φιδιον  
in scripturis,  
lat a si, nifica-  
tione, ad deno-  
tationem u-  
tramque con-  
dituram. Imo  
ενταφια  
occurrit. Gen.  
50. 26. pro eo,  
quod in Hebr.  
תבואה  
Et aromatibus  
condiebantur.

Sometimes they did use to *burn the corps*, preferring only the bones in some urn or pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Jews* if they

לאביה

על שש

Talmud Seder

Nex in Bavab.

atbra. cap. 7

דכרא

סערה

בוכים

גלגל

ובזנל

דכרז

Memoria ejus

fit in benedi-

ctione.

נשמת

חיה אדירת

בז ערו

אמנה

Sbandler in

גלגל

received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock, (i) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to roll a great stone to the mouth of the cave. The cave or vault it self they termed from the act of burial, (k) *Keber*, which signifieth a place of burial, or from its form, (l) *Magnara*, a den or cave. These several cells or receptacles in which the body was laid, they called (m) *cucim*, graves, *tombs*: and the stone they named (n) *Golel*, a rolling stone. This giveth great light to that in the Gospel, Joseph took the body of Christ, and wrapped it in a clean linnen cloth, and put it in his *new tomb*, which he had hewn out in a rock, and rolled a great stone to the door of the Sepulchre, Mat. 27. 59, 60. These caves or vaults the wealthier sort would paint, garnish, and beautifie at the mouth or entrance thereof: hence cometh that phrase, *Sepulchra dealbata*, painted tombs. As often as they had occasion to mention or speak of any friend deceased, they used that in the Proverbs, The memory of the just is blessed, Prov. 10. 7. Hence the Rabbies, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, N. *Benedicta memoria*, N. such or such a one of blessed memory.

But their usual Epitaph or inscription upon their Sepulchres, was, (p) Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.

The

The *latter Jews* have been strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange country, out of the promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assign three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow these hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

q *Solom. Jer.*  
*chi Gen 47.29.*

They made a feast at their burials, which is stiled *The bread of men*, *Ezek. 24.17*. And a *cup of consolation*, *Jer. 26.7*. because it was administred to comfort those that were sad of heart. It much resembled the *Roman silicernium*.

r *Gentes, quas-*  
*dam corporis*  
*partes ac vul-*  
*nerabant, vel*  
*alias incide-*  
*bant atramen-*  
*tumque super-*  
*ponebant, quod*  
*in cultum de-*  
*monum sacrum*  
*fiabat, prae-*  
*cipitur ergo ullo*

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their

pacti sicut  
gentes ferrent  
carceres suos;  
quemadmodum  
sacerdos Cy-  
beles &c. dicit  
Sivorum ut re-  
fert Lucius  
P. Aug. Deut.  
14.1 Unguibus  
ora sanor fi-  
dans &c. pecto-  
ra pugnis Virg.  
lib. 4. *Æacid.*

superstitious worship, and therefore it is forbid, *Dent.* 14. 1. *Secondly, making themselves bald*, which was done divers manner of ways; either by *shaving their hair*, or *plucking it off* with their hands, or by *impoisoned plaisters to make it fall off*. Other Nations were wont to shave off the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custom, was likewise forbidden in *Israel*, *Dent.* 14. 1. *Thirdly, going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby that they were *unworthy the ground on which they went*. *Fourthly, going bare-footed*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special sign of sorrow and shame, *The Seers shall be ashamed, &c.* they shall all cover their lips, for they have no answer of God. *Mick.* 3. 7. If it be demanded, how they covered their lips? It is thought they did it (t) by *casting the skirt of their cloak, or garment over them*. *Sixthly, (u) renting their cloaths*. *Seventhly, putting sackcloth about their loyns*, *Gen.* 37. 34. These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning. (x) Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funeral of Noblemen, or old men, they used a *trumpet*: at the funeral of the common people, or children, they used a (y) *pipe*. In this respect it is said; *That Jesus, when he raised Jairus his daughter, cast out the minstrels*, *Mat.* 9. 23. *Secondly, women hired to sing at burials for the same purpose*, and likewise by cutward

f Sehis fratri  
imposuere capillos, Ovid.  
met' 3.

t D. Kimchi &  
Aben Ezra P.  
u Scissaque Polixena palla.  
Juvenal. Satyr  
10.  
x Majoris atatis funera ad  
rubam profectre  
so ebant; minoris vero atatis  
ad tibias. Servius Aeneid.  
lib. 5.  
y Tibia cui ter-  
renos suetum  
deducere manes. Lege  
Phrygum casta.  
Statius. Theb.  
lib. 6. ver. 121.

ward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women, &c. and send for skilful women*, Jer. 9. 17. These the *Romans* called, *Præfici*, *quasi in hoc ipsum præficias*, Chief or skilful mourners.

## CHAP. VI.

## Of their Oaths.

**T**He manner of *swearing* was sometimes by *lifting up their hands towards heaven*; *Abraham* said to the *King of Sodom*, *I have lifted up my hand unto the Lord*; that is, I have *sworn*, that I will not take from a thred, even to a shoe-latchet, *Gen.* 14. 22. Unto which custom the *Psalmist* seemeth to allude, *Psal.* 106. 26. *He lifted up his hand*, that is, *he swore*. Sometimes he that took the Oath *did put his hand under the others thigh*, which administred the Oath. We read this manner of administration to have been used by *Abraham*, *Gen.* 24. 2. and *Jacob*, *Gen.* 47. 29. Which ceremony (a) some interpret to bear a *token of subjection*; (b) others as a *mystery of circumcision*, the sign whereof they bore about that place of their body: Others more probably think it to be a *mysterious signification of Christ the promised seed*, who was to come out of *Abrahams loyns*, or *thigh*; as the like phrase is used, *Gen.* 46. 26. the souls that came out of *Jacobs thigh*. Sometimes also the manner of deposing, was to *stand before the Altar*, *1 Kings* 8. 31. Which was also the custom of the (d) *Athenians*, the (e) *Carthaginians*, and the (f) *Romans*.

The object of a lawful Oath was, and is, *only the Lord*: whence he that took the Oath was said to *confess*

a *Aben Ezra.*

*Gen.* 24. 2.

b *Solomon Jarchi, ibid.*

c *August. quæst. super Gen.* 6. 2.

d *Alex. ab Alex. lib. 5. cap. 10.*

e *Uvius dec. 3 lib. 1. It. Valer.*

f *Jures licet & Sarnobæum.*

*cy nostrorum aras. Juvenal.*

*Satyr. 3.*



*confess unto God*, compare *Isa. 45. 23.* with *Rom. 14. 11.* And the ancient form of imposing an Oath was this, *Give glory to God*, *Josb. 7. 19.* *John 9. 24.* Now God was glorified by an Oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place: of his *omniscience*, that he knoweth all secrets: of his *truth*, that he is a *maintainer of truth*, and an *avenger of falsehood*: of his *justice*, that he is willing; and his *omnipotency*, that he is able to punish those that by swearing shall dishonour him. And as the *object of a lawful oath* was only *God*: so it implieth, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed; for the Hebrew word וַשָּׁוֹ is a Passive, and signifieth *to be sworn*, rather than to swear.

In corrupter times they were wont to swear by the (g) *creatures*, but the Jews chiefly by *Jerusalem*, by the *Temple*, by the *gold of the Temple*, by the *Altar*, and the *gift on the Altar*. This gift in Hebrew was termed *Corban*, and it was one of those oaths which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore by the *Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matth. 23. 18.* Yea, although *Gods law* enjoined honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence, saith their (i) *Talmud*, Every one ought to honour his father and mother, except he hath vowed the contrary. And it is evident that the Jews did often by solemn vows and (k) *oaths bind themselves, that they would never do good to such, or such a man.* We must furthermore know,

that

g. Illium pr-  
rum & cepas  
inter deos ju-  
re-jurando ha-  
buerunt Egp-  
tiii, Plin. lib. 19.  
c. 6. Item. Ju-  
venal Sat. 15.  
h. Ev ois msa  
t'vov allav  
xj t' kal' m'vov  
oikov Korban  
kalaeθm t.  
Inter que sa-  
cramenta, cum  
quibusdam ali-  
is, etiam ius-  
jurandum quod  
Corban appel-  
latur, enumerat  
Joseph contra  
Apion, l. 2.  
p. 147.  
i Talmud. Hie-  
rosolymit tract.  
de votis cap 10  
k. Oφρω πι-  
συνται, τω  
δ'εῖν μὴ παρῆ-  
ξεν ἀφ' ἐλε-  
αν τινα.  
Jurejurando se  
ostringunt, ut  
ic vel illi homi-  
ni nihil se com-  
mūdi prestitu-  
ros i bibi Jud.  
de specialibus  
legi. p. 595.

that usually to their oaths there was an execration: *1 Δὲ γὰρ ὁ ἱαυ*  
 or conditional curse annexed, which sometimes was *ἢ ἤμᾶ ὀψι*.  
 expressed, as, *if I do not do thus and thus, then the Lord* *ἀνδρῆς*.  
*do so to me, and more also*, *1 Sam. 14. 44.* Also *1 Kin.* *Per Corbam, si*  
*20. 10.* Sometimes it is understood, as, *I have sworn, if* *quicquam tibi*  
*I take from a thred to a shoo latchet,* *Gen. 14. 22.* then *p'ctor ὁ ἱαυ'*  
*let the Lord do so to me, and more also*; this, or the like, *Si quicquam*  
*is understood,* and maketh the former part of the oath *quemadmodum am*  
*to sound negatively*; as if *Abraham* had said, *I have* *ἔς ἱαυ'*  
*sworn, I will not take from a thred to a shoo-latchet.* In *S' quicquam,*  
*like manner,* *Psal. 95.* I have sworn, *if they shall enter* *Mat. 1. 4 9*  
*into my rest*; that is, *They shall not enter into my rest,* *Mat 23 18.*  
*Heb. 3. 18.* This helpeth the exposition of that difficult *Ut execratione*  
 place, *Mat. 15. 5.* which we read, *(I) By the gift that is* *subaudita sen-*  
*offered by me thou maist have profit*: but if we conceive *sus emergat,*  
 it thus, according to the form of the oath *Corban*, *By* *Per Corbam ni-*  
*Corban if thou receive any profit by me,* and understand *hil tibi prode-*  
 the execration implied: *Then let God do thus, and* *ro, Ceterum, si*  
*much more to me*; the sense will be thus; *By Corban* *quis urgeat,*  
*thou shalt receive no profit by me.* This exposition is a *quid in finte*  
 greeable to the scope of the place, as it is to their *sit xogβav,*  
 form of swearing, and plainly sheweth how the *non per*  
*Pharisees* by their traditions transgressed the Command- *Corban, vel*  
 ment of God. For God commanded, saying, *Honour* *ἢ xogβav,*  
*thy father and thy Mother.* But the *Scribes* and *Phari-* *sciendum quod*  
*sees* said; Whosoever should say to father or mother, *similis ellipseis*  
 seeking relief, *By Corban thou shalt receive no profit* *in iurandi for-*  
*from me,* he was discharged. *mulis non est*  
*in iurata, hinc*  
*ἴνα ἵνα*  
*ἵνα*  
*per domicili-*  
*um hoc. Vide*  
*Denarium de*  
*tribus scellis,*  
*1. 2. cap 17.*

## CHAP. VII.

Of their Writing, Masorites, and  
their Work.

**W**Riting in no Nation came to its perfection on a sudden, but by degrees: The Opinions of the ancients concerning the Authors and Inventors of letters are different. Some say (a) *Cadmus* brought the use of letters into Greece: others say, (b) *Palamedes*: (c) some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had first the knowledge and use of letters.

*Phœnices primi (sane si credimus) anſi*

*Manſuram rudibus vocem ſignare figuris.* Lucan.

a Plin. l. 3. c. 56  
Diodor. Sicul.  
l. 6. c. 15.

b Servius lib. 2  
Æneid.

c Alex Genial.  
l. 1. c. 30.

Others say the (d) *Ethiopians*: (e) others the *Assyrians*. But upon better grounds it is thought, that (f) *Moses* first taught the use of letters to the *Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

d Diodor. Sicul.  
l. 4.  
e Plin l. 7. c. 56  
f Euseb præpar  
Evang lib. 18.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rinde of trees*, whence *Liber*, signifying originally a *rinde of a tree*, is now used for a *book*: (g) some wrote on *tile-stones* with a *bone* instead of a *pen*; some on *Tables*; this last was chiefly in use among the *Jews*, the *Decalogue* was written in two *tables of stone*. Again, write these things upon a *table*, *Esay* 30. 8. *בן תולד*, saith the *Septuagint*, as if the writing-tables at that time were made of *Box-trees*. They used not then

*pens*

*pens* or *quills*, but a certain instrument or *punch*, made of Iron or Steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written: whence sprang that Proverbial speech: (*b*) *Invertere stylum, tounsay what he had said, or to blot out what he hath written: Scribe stilo hominis: write with the pen of man, Esay 8. 1.* Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was *ten cubits* broad, and *twenty* long, *Zac. 5. 2.* This they called מגילה *Megilla* in Hebrew, from Galal, to roll, *Volumen* in Latine, in English a *volumn*, from *volvo*, to roll. In the *volumn* of the book it is written, *Psal. 10. 7.* And *Christ* closing the Book, gave it to the Minister, *Luk. 4. 20.* the word is ἀνελξας, *complicans* folding, or rolling it up: and vers. 17. ἀναρλξας, *explicans*, unfolding, or opening it. (*i*) These *volumns* were written not with entire continued writing, but the writing was distinguished into many *spaces*, *columns*, or *platforms*, like unto so many *Aræ*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that *Jer. 36. 23.* When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, &c. These *leaves* were nothing else but *spaces*, and *platforms* in the roll. After this manner the *Jews* reserve the Law, written in such *rolls*, and with such *spaces*, in their *Synagogues* at this day.

*h* *Erasm. in Adag.*

*i* *Buxtorf, institut. epist. p. 4.*

It is much controverted, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*, to

K k

enquire

enquire who the *Masorites* were: Secondly, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that *מסר* *Masar* signifieth *tradere*, to deliver, and *Mafor* a tradition, delivered from hand to hand to posterity without writing, as the *Pythagoreans* and *Dru-ides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margin of the Bible, and those that were the Authors of those *critical observations* were termed *Masorita*, *Masorites*. Concerning these Authors, who they were, there are two opinions. Some (*k*) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, the wise men of *Tiberias*. These wise men are thought to have added these *marginal notes* unto the *Hebrew Bibles* (1) some time after the finishing of the *Babylon Talmud*, which was about the year of our Lord, 506. This opinion is unlikely for these two reasons. 1. (*m*) Because we cannot find in Histories, the continuance of any Colledg or School in *Tiberias* so long, but rather that *degrees in learning* ceased here within four hundred years after our Saviour his birth. 2. (*n*) In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, that the *Masorites* were the *Ecclesiastical Senate* or *Council* held by *Efra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for a reformation of the Church after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This Council continued at least forty years: for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostile man-

ner

k Aben Esra. vi  
Buxt. commen  
Masor. c. 3.

l Elias Levita  
in prafat ter-  
tial Masoreth  
hammasoreth.  
m Buxtorf in  
comment.  
Masor. c. 8.

n R Asarias.  
R Gedalia.  
Buxtorf. in com-  
ment Masor.  
c. 11.

ner against Jerusalem, (p) was the last of that Council, p Pſike Abetl<sup>l</sup> c. 1. and that was above three hundred years before the birth of our Saviour. Ezra was the President or Chief of this Council; he was of such repute among the Jews, that they parallel'd him with Moses, saying, (q) *Dignus erat Ezra, quod data fuisset lex per manus ejus Israeli, si non precessisset eum Moses.* q Talmud. c. anbedrim. c. 2. fol. 21.

In the second place we are to consider the work, what the men of this great Synagogue, being the true Masorites, did: their work may be reduced to these particulars. 1. When this great Council was assembled, they, among whom Ezra was chief ( who was assisted with the inspiration of Gods Spirit ) (r) determined what Books were Canonical, what spurious and Apocryphal. Secondly, (s) the authentick and Canonical Books, were purged by them, of all errors crept into the Text in time of their captivity. Thirdly, they (t) digested the Old Testament into twenty two books, according to the number of the Hebrew letters. Fourthly, they distinguish'd it into great Sections and Verses; for though the Law was not so confusedly written, without any space or note of distinction between word and word, that it seem'd all one continued verse, or as the Kabbalists speak, *היכה אעז Theba agnath, one word*, until the time of the Masorites; yet it was not so distinguish'd into Sections and Verses, as now we have it. Fifthly, they added their censures and critical observations, concerning the irregularity of many words, in respect of the vowels and accents. Sixthly, they numbred the verses, words, and letters of every Book, to prevent all possibility of corrupting the Text in future times; for now, they say, the gift of Propheſie should cease. Lastly, they noted the different writing, and different reading: for the under-  
r Buxtorf. in comment. Masor. c. 11.  
s Tertull. l. de habit. muliebr.  
Chrysost. hom. 3 ad Hebraeos,  
Irenaeus advers. haeres. lib. 3. c. 25. August. de mirab. sacrae script. l. 2. circa finem.  
t Genebrard. 2. Chronolog. l.



u Sunt octo voces, quæ scriptæ sunt in texto, sed non leguntur quas adducit. Masora, Ruth 3. 12.

x Contra hos disputat Elias Levita in præfat. 3. l. Masoreth, hammasoreth.

standing of which we must know, that in the *Hebrew Text* many words are written with more, many with fewer letters, than they are pronounced; (u) many words written in the Text which are not pronounced, &c. In the margin the difference is expressed: whence the difference in the Text they term כתיב *Cethib*, *Scriptionem*, the writing; the difference in the margin they term קרי *Keri*, *Lectiōnem*, the Reading: because they do read according to that in the margin. (x) This difference is thought by some to be a correction of the Bible, according to several copies after their return from *Babylon*: but, that it is of *Divine Authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknown to our Age) and that it was not any correction, but the difference it self primarily and purposely was intended by the *Prophets*, and holy penmen of the Scripture, evidently appeareth by the diversity of readings in those books which were written by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Efra*: They being the Authors of their own books, needed no correction at that time, themselves being present, yet in them this different reading is used.

In the third place, the Proposition followeth; namely, *Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents; therefore, the vowels originally were not from the Masorites, but of the same antiquity with their words; and in truth, otherwise they had been a body or carcass without a soul.*

CHAP. VIII.

*Of Israels pitching their Tents, or of  
their Camps.*

**W**Hiles the *Israelites* wandred thorow the Wildernels, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. By the centre or middle of all was the *Tabernacle* it self, with its *Courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the nearest adjoyning place of habitation might be the convenientest for them) that was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their *Tents*; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church-yard*. The second a *Priviledg-place about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The third, the *body of a City*, wherein the *Townsmen* or *Laitie* dwelt. The form of the whole, is probably thought to be *four-square*, (a) some say *twelve miles long*, and *twelve miles broad*. a *Uziel*. Num 2.3.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zabulon*. On the South-side, *Reuben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asher*, and *Naphtali*: and these made up the *outward Camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant spaces like

b Οὐδὲν ἄλλο ἢ πόλιν  
ἀριστάριον καὶ  
καθίστασθαι  
ἐφ' ἡμέραν.

l. 3. Antiq. c. 11  
p. 57.

c Tradunt He-  
brei, filios Isra-  
elis castra ne-  
tatos fuisse in  
circu taber-  
naculi ut unum  
milliare inter-  
fuerit (i.)  
spatium mille  
passum, & hoc  
erat iter Sab-  
bati. P. Fag.  
Num. 2. 3.

d Maimon in  
Bethhachirah  
c. 7. sect. 11.

e Ἀρδωρ  
ἐχούσων καὶ  
τάγμα αὐτῶν  
ἐπὶ τῷ  
ἑκάστῳ

Quisque juxta  
ordinatam su-  
am aciem.

f Jonathan U.  
rel. Num 2. 3.

like Streets, where there was buying and selling as in a market, and tradesmen in their shops in (b) manner of a City leading to and fro. This Camp is (c) thought to be round a *mile distant* from the *Tabernacle*, that is a *Sabbath daies journey*; and this is gathered from *Josh. 3. 4.* where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits*.

After this, pitched the *Camp of Levi*: in the Eastern part *Moses*, *Aaron*, and the *Priests*; in the South the *Cohathites*; in the West the *Gershonites*; in the North the *Merarites*.

In the *middle* was the *Camp of the Divine Majesty*. Unto this *David* alludeth; God is in the midst of her, she shall not be moved, *Psal. 40. 5.*

After the same manner the parts of the City *Jerusalem* were distinguished, when the *Commonwealth* was settled. (d) From the gate of *Jerusalem*, to the mountain of the *Temple*, was the *Camp of Israel*; from the gate of the mountain of the *Temple*, to the gate of the *Court* (which was otherwise called *Nicanors gate*) was the *Camp of Levi*: from the gate of the *Court*, and forward, was the *Camp of the Divine Majesty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; three Tribes to a *Standard*: for which reason, the *Church* is said to be terrible as an *Army* with banners, *Cant. 6. 4.* The Hebrew word *Banner*, *Numb. 2. 2.* the *Greek* translateth (e) *Order*; and so the *Chaldee* calleth it (f) *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apostle* taketh his phrase, Every man in his own order, *1 Cor. 15. 23.*

Every banner was thought to be of 3 colours, (g) according to the colours of the precious stones in the breast-plate, bearing the names of their *Patriarchs*. But this

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the brest-plate one of the *twelve*: and *Joseph* there graved on the *Beril* hath here *two Tribes*, *Ephraim* and *Manasses*, unto whom *two colours* cannot be allowed from the brest-plate.

Each *Banner* had its several *motto*, or inscription. In the *first Standard* was written, from *Num. 10. 25.* *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (b) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *sign* engraved in it. *Reubens Standard* had the *Image of a Man*: *Judahs* the *Image of a Lion*: *Ephraims* the *Image of an Oxe*: and *Dans* the *Image of an Eagle*.

These same *four creatures* are used by *Ezekiel*, *Ez. 1. 10.* to describe the nature of *Angels*. Every *Cherubim* is said to have *four faces*: the *face of a man*, to shew his understanding; of a *Lion*, to shew his power; of an *Ox*, to shew his ministratory office; of an *Eagle*, to shew his swiftness in the execution of *Gods* will. The same description of *Angels* you may find, *Rev. 4. 6.*

By the same *four*, in the opinion of many of the (k) *Fathers*, are shadowed forth the *four Evangelists*. The *man* shadowed *S. Matthew*, because he begins his *Gospel* with the Generation of *Christ*, according to his humanity: The *Lion* *S. Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the *Wilderness*, *Fox clamantis in deserto*: The *Oxe* *S. Luke*, because he beginneth with *Zacharias* the *Priest*: and the *Eagle* *S. John*, who soaring aloft beginneth with the *Divinity of Christ*.

Thus have we seen how they pitch'd their *camps*, their *marching* followeth: and here we are to consider, first, their *marching in their journeys* thorow the *Wilderness*. Secondly, their *marching in their battels*.

Con-

h Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Jechudab imaginem leoni: in vexillo Ephraim imaginem aquila. P. 1 ag Num 2. Aben Esra, ibidem.

l Angeli ex hac versu definiti possunt: sunt enim spiritus intelligentes ut homo, potentes ut Leo, ministratores ut Bos, & celares ut aquila. Tremelin: Ezek 1. k Hieronym. ad initium sui commentarii in Mat. II. Gregor homil 4. in Ezek ab Hieronym. dissentit. D. Augustinus in A althao, & M. rec, nam in Leone Matthaeum Arcum in homine putat adumbratum August de consensu Evangelist. l. 1 c. 6.

Concerning their *marching in their journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the Cloud, which conducted them: the manner thereof is described, *Numb. 10.* and summarily we may review it thus: when *God* took up the Cloud, *Moses* prayed, and the *Priests* with Trumpets blew an alarm, then *Judah* the first Standard rose up, with *Issachar* and *Zebulon*, and they *marched foremost*: then followed the *Gershonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the Trumpets sounded the second alarm, then *Reuben*, *Simeon*, and *Gad* rose up, and *followed the Tabernacle*, and after them went the *Kobathites*, in the midst of the *twelve Tribes*, bearing on their shoulders the *Ark*, *Candlestick*, *Table*, *Altar*, and other holy things. At the third alarm rose up the *Standard of Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Psa. 80. 2. Before Ephraim, Benjamin, and Manasses, stir up thy strength, and come and save us.* At the fourth alarm, arose the *Standard of Dan*, *Asher*, and *Naphtali*: and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind: whence they are called the *gathering Host*, *Josh. 6. 9.* unto this *David* alludeth: when my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

רעלן  
Clanger, Voci-  
feratio. Hebrai  
duplicem clan-  
gorem esse sta-  
tuunt alterum-  
que vocari  
רעלן  
alterum  
רעלן  
quorum i le s.  
quabilis est vox  
hic citus concii-  
susque fragor:  
ille ad convo-  
candos catus,  
hic ad accen-  
dendos mili-  
tum animos  
facit.

Concerning their *marching in war*: First, the *Priests* sounded the alarm with Trumpets, *Numb. 10. 9.* this they termed: 1. *Therugnah*. Secondly, one Priest was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Dent. 20. 2.* him they called

called *Unctum belli*, the *anointed of the battel*. Thirdly, they marched on by five and five in battel-array, *Exo.* 13. 18, so the (m) Original signifieth in that place.

אִשָּׁוֶה

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. *They were to offer peace unto all Forreigners, and Canaanites, Dent. 20. 10.* And this is clearly signified *Josh. 11. 19.* There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel must not seek their peace, Dent. 23. 6.*

2. *They were to make covenant with none of the seven Nations, Dent. 7. 2. Exod. 23. 32. & 34. 14.* With *Forreigners they might, Josh. 2. 7.* peradventure you dwell among us, and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was between *making peace*, and *making a covenant*? I answer, *two-fold*. 1. The *making of peace* was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other; whereby life on both sides might be secured. *Making a covenant*, was a solemn binding of each other, to performance of this mutual promise by outward ceremonies, of (n) cutting a beast in twain, and passing between the parts thereof, *Jer. 34. 18.* as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant?* Secondly, peace was not concluded by the *Israelites*, but only upon these terms, *That the people should become tributary unto them, Dent. 20. 11.* The *making of a cove-*

LI

nant

n Hac est causa cur Hebraei Fœdus facere, dicant נִדְּוִיכִי (i) Dividere, aut dissecare fœdus, quem admodum apud Latinos, dicitur percutere fœdus quæ locutio fluxit ab antiquo sermone: Sacerdos enim feriebat porcum filice, dicens, Sic à Jove feriatur is qui fœdum hoc fregerit fœdus, ut ego hunc porcum ferio Livius, Decad. 1. l. 1. p. 17.



*nant* was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josh. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all, and make a covenant with none.* Secondly, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not *peace simply*, but a *covenant*. *Make a league with us, Josh. 9. 6.* Thirdly, It salveth that common Objection made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus; *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 2. Therefore, &c.* I say it salveth that Objection: because if we diligently observe *Joshua's* practise, we shall find *unadvised Oaths* to be so far, and *only so far binding*, as they agree with *God's words*. *God's word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; Thus far therefore the *covenant* was still of force. *God's word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*; here the *covenant* was not of force, and therefore *Joshuah* made them *hewers of wood, and drawers of water*, which is a kind of a tribute in the language of the Scripture; a tribute of the *body*, though not of the *purse*: in which sense the *Egyptian Task-masters* are in the Original called *Tribute-masters*, *Exod. I. 11.*

## CHAP. IX.

## Their Measures.

**M**asures in use among the *Hebrews*, and so among all other *Nations*, are of *two sorts*: some *Mensuræ applicationis, measures of application*, as, a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis, measures of capacity*, as pints, quarts, pecks, bushels, &c. *Measures of application*, mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) *אצבע Ets-bang, Digitus, a finger, an inch.* (a) It containeth the breadth of six barley corns joyned together where they are thickest: though in ground-reckoning it goeth for an inch, yet in accurate speaking \* *four fingers make three inches.* Of this there is mention, *Jer. 52.21.*

a *Arias Mont.*  
Thubal Chabai:

\* Quatuor digiti  
constituunt  
tres pollices.  
Franc. Junius  
in Ezek. 40. 5.

*Palmus*, This was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of *four fingers*, (i.) *three fingers*. the *Hebrews* term it, *פפח Tophach*, the *Greeks* *παλαυσίδα*: the greater is termed *זרע Zereth*, by the *Greeks* *σπιθαμή*; in *Latin* *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a *span*.

*פגם Pagnam, pes, a foot.* It containeth (b) *twelve inches*.

b 4. *Palmas*,  
scil. *minores*.  
Pet. Martyr. 1.  
Reg. c. 6.

*אמה Amma, Cubitus, a Cubit.* We shall find in Authors mention of *four kinds of Cubits*. 1. *Cubitus communi*, this was the measure from the elbow to the fingers end. It contained a foot and half, or *half a yard*,

a yard; it is called the *common Cubit*. 2 *Cubitus sacer*, An *holy Cubit*, this was a full yard, containing two of the *common Cubits*, as appeareth by comparing 1 *King*. 7.15. with 2 *Chron*. 3.15. In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five and thirty cubits* high; which, together with the basis, being one ordinary cubit high, *doubleth the number*: so that the first Text is to be understood of *holy cubits*; the second of *common cubits*. 3 *Cubitus regis*, the *Kings cubit*; this was (c) *three fingers longer than the common cubit*: Whergas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut*. 3.11. Onkelos doth improperly term it, *cubitus regis*, the *Kings cubit*. Lastly, there was *cubitus geometricus*, A *geometrical cubit*, it contained *six common cubits*, (d) and according to these *cubits*, it is thought that Noah's Ark was built.

Some make the difference between the *cubit of the sanctuary*, and the *common cubit*, to be thus; The *common cubit*, they say, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

חבל Chaleb, *Funiculus*, a *line or rope*. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the inheritance it self. *The lines are fallen to me in pleasant places*, *Psal*. 16.6. That is, mine inheritance.

קנה Kaneh, *Arundo*, the *Reed*. The use of this was to measure buildings; the length thereof was *six cubits* and an *hand-breadth*, *Ezek*. 40.5. The cubits in this place are \* interpreted *Kings cubits*: it was less liable

to

c Herodot. lib. 2  
in descript. Bab

d Orig. hom. 2.  
in Genes. I.  
Aug. de Civi-  
tat Dei, lib. 16.  
cap. 27.

e Quinos pal-  
mos.  
f Sex palmos.

\* Tremelius. in  
hunc locum.

to deceit than the *Rope*, because it could not be *shortned* or *lengthned*, by *shrinking* or *stretching*: hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out by this *Reed*, *Ezek.* 40. and *Revel.* 21. 15.

To these may be added other *measures*, wherewith they measured their *ways* and *walks*. The least of these was צר צד *tsagad, passur*, a *pace*.

Στάδιον, *Stadium*, a *furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so, *ὡς τὸς στάσις*, from *standing*, because *Hercules* ran so much ground before he stood still.

*Milliarium*, a *mile*: It containeth with us a *thousand paces*, but much more among the *Hebrews*. Their word חרב *Barath*, translated often *Milliarium*, properly signifying a *dinner* or *meal*, and being applied unto *journeys*, *walks*, or *ways*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen.* 35. 16. When there was (נבית חרב *Cibrath haarets*) about half a *daies journey* of ground. The *Greek* in that place hath an uncouth word *χαλκεδά*; doubtless it was made from the *Hebrew's Cibrath*, and signifieth *half a daies journey*.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of *two sorts*; some for *dry things*, as *Corn*, *Seed*, &c. Some for *liquid things*, as *Wine*, *Oyl*, &c. In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hen-egg-shells of a middle size*.

In my parallelling of them with our measures, where I speak of *Bushels*, *half-Bushels*, *Pecks*, &c. I

am to be understood according to *Winchester measure*, as we phrase it: such a bushel contained *eight gallons*. Where I speak of *gallons, pottles, quarts, &c.* I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a Arias Mont.  
Tubal Chain.

קב, *Rab, Kabus, a Kab.* (a) This contained *twenty four eggs*, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *fourth part of a Kab*, 2 Kings 6. 25. The famine in *Samaria* was, so great, that a *fourth part of a Kab of Doves dung* was sold for five pieces of silver. The *Rabbins* have a Proverb, that (b) *ten Kabs of speech descended into the world, and the woman took away nine of them.*

עשרה קבין  
שיתת יורי  
לעולם.  
חשט הנטלר  
נשט

Vid. Buxtorf.  
Lexicon.

\* Alsted. prælog  
theol. l. 7. p. 588

c Vide Buxtorf  
Lexic. in קב

ex opere R. Al-  
phe. tractat. de

Pasch chap. 5.  
fol. 179.

אמר *Omer*. It contained \* *ore Kab and an half, and a fifth part of a Kab*, that is, *three pints and an half pint*, and a fifth part of an half pint. It was the tenth part of an *Ephab*, *Exod. 16. 36.*

סאה *Seah, σάτος, Saton*; The *Latine* Interpreters commonly render it by *Modius*. It contained (c) *six Kabs*, that is, *a Gallon and half*. We translate the word in general, *a measure*: To morrow this time, a *measure* (that is, a *Satum*) of fine flower shall be sold for a *Shekel*, 2 Kings 7. 1.

d Arias Mont.  
Tubal Chain.

אפה *Ephab*. It contained (d) *three Sata*, that is, *half a bushel, and a pottle.*

e Epiph. de-  
mensur. &  
Penderib.

לתת *Lethec*. It contained (e) *fifteen Modios (i.) Sata*; that is, *two bushels, six gallons, and a pottle*. Mention of that is made, *Hos. 3. 2*. It is there rendred in *English*, *half an Homer*.

חומר *Homer*. It is so called from חמור *Chamor*, *Assinus*, an *Ass*, because this measure contained so much grain or corn as an *Ass* could well bear. It contained *ten Ephabs*, *Ezek. 45. 11*. that is, *forty five gallons*, or, *five bushels, and five gallons.*

כור *Cor, Borus*. The *Cor*, and the *Homer*, were of the same quantity, *Ezek. 45. 14*. It was not only of liquid things, *Luke 16. 7*.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לוג *Log*. It contained (f) *six egg-shells*. It was of the same quantity as the *fourth part of a Kab, half a pint*. f Buxtorf. in loco superius citato.

הין *Hin*. It contained the quantity of (g) *seventy two egg-shells*, so that it was of our measure *three quarts*. g Buxtorf. ib.

בא *Bath*; בַּתִּיִּם, *Bathus*, the *Bath*. It was of the same capacity with the *Ephab*, the tenth part of an *Homer*, *Ezek. 45. 14*. The *Latine* Interpreters commonly render it *Cadus*. (h) *Hieron* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus*. I sometimes thought there had been some error in the print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both בַּתִּיִּם, and בַּדִּיִּם, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, *a measure*, *Luk. 16. 6*. It contained *four gallons and an half*. h Hieron. Ezek. 45.

All these measures were proper to the *Hebrews*: I find three others mentioned in the *N. T.* taken from other Nations.

סֶסְטֵס, *Sextarius*. We *English* it, in general, *a Pot*, *Mark 7. 4*. It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii aequabant Romanos duodecim*. In probability we are to understand the *Roman* measure, so that it contained *six eggs*, that is, *half a pint*. i Aisted prælog. Theol. p 501.

ἑξήντις,



Χαίηξ, *Chenix*, a measure, Rev. 6.6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*: *Super Chenice non sedendum*. That is, *we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow*. It contained (k) *four Sextarii*, that is, a *Quart*.

1 *Budeus de asse, lib. 5.*  
*Budeus de asse lib. 5.*

Μετρητής, *Metretes*, Job. 2.6. It is translated a *Firkin*. It was a measure in use among the *Athenians*. (l) It was of the same quantity with *Cadus*, and *Cadus*. (as before was noted) was equal to the *Hebrew Bath*, so that it contained *four Gallons and an half*.

## CHAP. X.

*Their Coins. First of brazen Coyns.*

THAT they might have just *Coyns* and *Weights*, they weighed both them and their weights by *Barley-corns*.

Διὰ τὸν, *Minutum*, a *Mite*, Luk. 21. 20. Mar. 12. 42. The latter *Hebrew* call it רַבִּיטָה the *Syriack* ܫܬܘܢܐ (i. *Octava*, the eighth part of *Assarium*). (m) It weighed half a barley-corn. It valued of our money, three parts of one c.

פּוֹרְטָט  
 מִשְׁקָל חֲמִישֵׁ  
 שֶׁקֶל  
 מֹשֶׁה קֹּאֶסֶנְס.  
 f. 124 col. 4.

Κοδράντις, *Quadrans*, a *Farthing*. It was a *Roman coyn*, weighing a grain of barley; it consisted of two mites. The poor Widow threw in two mites, which make a farthing, Mark 12. 42. By consequence it valued of ours c. 12.

\* *Druſius. in præter. Luc.*  
 12. 59.

Ἀσάριον, *Assarius*, vel *assarium*. It was a *Roman coyn*, weighing four grains. The *Rabbins* call it אִיסוֹר *Ifor*, and say, that it containeth \* eight mites. Of this we read, Mat. 10. 29. Are not two Sparrows sold for (an *Assarium*?) our *English* readeth it, for a *farthing*? It valueth of ours, in precise speaking, qa--q.

*Their*

## Their silver Coyns.

גֶּרָה *Gerah*. It was the twentieth part of the shekel of the Sanctuary; *A shekel is twenty Gerahs*, *Exod.* 30. 12. It was the least silver coyn among the *Hebrews*; valued of ours *1 d. ob.*

אֶגֶרָת *Agorath*: We English it in general, a piece of silver, *1 Sa.* 2. 35. But it appeareth by the *Chaldee* paraphrase, that it is of the same value with *Gerah*; that paraphrase renders both אֶגֶרָת *Megna*; by the *Greek* they are both rendered ὀβολός, the value thereof therefore is *1 d. ob.*

כֶּשֶׁתִּיב *Keshitab*. The word signifieth a lamb, and is used for a certain coyn among the *Hebrews*, on the one side whereof the Image of a lamb was stamped; our *English* reads it in general, a piece of money. *Jacob* bought a parcel of a field for an hundred pieces of money, *Gen.* 33. 19. In the original it is, for an hundred lambs. But it is apparent, that *Jacob* paid money; for *S. Stephen* saith, he bought it for money, *Act.* 7. 16. In the judgment of the *Rabbines*, it was the same that (*n*) *Obolus*, twenty of them went to a shekel; so that the value thereof was *1 d. ob.*

סֶפֶר *Ceseph*, ἀργύριον *Argentens*, a piece of silver: as the *Romans* numbred their sums by *Sesterces*, insomuch that *Nummus* is oftentimes put absolutely to signifie the same as *Sestertius*: So the *Hebrews* counted their sums by *shekels*, and the *Grecians* by *Drachma*: Hence *Argentens*, a piece of silver, being put absolutely in the Bible, if mention in that place be of the *Hebrew* coyns, it standeth for a *shekel*, and valueth 2 s. 6 d. if it stand for the *shekel* of the sanctuary: if it stand for a common *shekel*, then it valueth 1 s. 3 d. But if mention be of the *Greek* coyns, as *Acts* 19. 19. then it signifieth the *Attick Drachma*, which valueth of our money *1 d. ob.*

אַרְבָּעָה *Luk*, 15. 8. (p) It was a quarter of a shekel, and thus by consequence it valued of ours *7 d. ob.*

ΔΙΔΡΑΧΜΟΝ *Didrachmon*, *Mat.* 17. 24. We English it

n R. Solom.  
*Gen.* 33. 19. It.  
R D. vid. in  
lib. radie. It.  
Levi ben Gers.  
*Gen.* 33. 19.  
o Bruf. ad dif.  
fi loca, *Gen.* 2.  
119.

p Breerwood  
de nummis.

חזיון וי

*tribute money*: The *Syriack* readeth (q) *Duo Zuzim*; now that Coyn which was termed *Zuz* by the *Hebrews*, was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 s. 3 d.

*Στατήρ*, *Stater*. We English it a piece of money at large, but it contained precisely *two didrachma's*. For the *tribute money* to be paid for each person, was *Didrachmum*, as is evident, *Mat. 17. 24.* and this *Stater* was paid for *two*, namely, for *Christ* and *Peter*, the value of it therefore was, 2 s. 6. d.

r Tremel. Mat.  
22. 19.

*Δηνάριον*, *Denarius*, a penny. This was their *tribute money*, *Mat. 22. 19.* There were (r) *two sorts of pence* in use among them: the *common penny*, which valued of ours 7 d. ob. And the *peny of the Sanctuary*, which valued 1 s. 3 d. For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath been noted out of *Mat. 17. 24.* This *Didrachmum* or *half shekel*, was formerly paid by the *Israelites* (s) every year after they were 20 years old, towards their *Temple*, *Exod. 30. 13.* *Cæsar* by taking away this money from the *Temple*, and changing it into a *tribute* for his own *Coffers*, did in truth take away from God that which was God's. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto Cæsar, or not?* *Christ* answereth, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*

f Aben. Efr. Ne  
hem. 10 32.

r Joseph de  
bello, lib. 7. cap  
26.

(t) This very *tribute* afterward was paid by the *Jews* toward the *Roman Capitol*, by vertue of a Decree made by *Vespasian*.

ציון דכע  
שד כספ  
Elias Tbisbit.

ו It was the (u) fourth part of a *shekel* of silver: it valued therefore of ours, 7 d. ob.

שכל *Shekel*, *Siclus*, a *shekel*: it was twofold; *Siclus regius*, the *Kings shekel*, of common use in buying and selling, it valued 1 s. 3 d. And *Siclus Sanctuarii*, the *shekel of the Sanctuary*, it valued 2 s. 6 d.

The

The *shekels* of the *Sanctuary* were of two stamps. The one was always in use among the *Jews*: the thirty pieces of silver which Judas received, are thought to be the 30 *shekels* of the *Sanctuary*. It had stamp on the one side, the pot of *Manna*, or as others think, *Aarons censer* or *Incense-cup*: the inscription on this side was ישראֵל שקל *Shekel Israel*, The *shekel* of *Israel*: on the reverse side was stamp *Aarons Rod* budding, with this inscription about the Coyn ירושלם הקודש *Jerusalaim hakedushcha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Christian Faith*, (t) changed their *shekel*, and on the first side stampt the *Image* of *Christ*, with י at the mouth of the *Image*, and י in the pole, which three letters made his name *Jesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיח לך באנשרם ואור מאדם עשרם חי (i.) *Messias rex venit cum pace, & lux de homine facta est vita*. In some Coyns, for the latter clause of that inscription is read אדם משיח אלהים (i) *Deus homo est factus*.

t Altered piece

The *King's shekel*, in *David* and *Solomon's* time, had stampt on the one side, a kind of *Tower* standing between וי and עלם, and underneath was שקדש. The whole inscription was, *Jerusalem urbs sanctitatis*: On the reverse side, the rundle was filled with this *Hebrew*, דוד המלך ובנו של מזהמלר (i) *David rex, & filius ejus Solomon rex*.

The *shekel* again was divided into lesser Coyns, which had their denomination from the parts thereof. Thus we read of the half *shekel*, *Exod.* 30. 13. The third part of a *shekel*, *Nehem.* 10. 32. The quarter of a *shekel*, *I Sam.* 9. 8.

#### Their Gold Coyns.

זכב *Zakab*. The *English* reads it, a piece of gold, *2 Kin.* 5. 5. By it is meant, that which elsewhere is called

υ Σικλοι χί-  
λιοι, &c.  
x Breerwood  
de nummis.

*Siclus auri*, a *shekel* of gold, 1 *Chron.* 21.25. Hence the one thousand seven hundred *pieces of gold* mentioned, *Judg.* 8.26. the *Greek* renders 1700, (*u*) *shekels of gold.* (x) The weight of this Coyn was two *attick drams*, the value 15 s.

y Breerwood  
de nummis.

אדרכון *Adarchon*, of this we read, *Efra* 8.27. It was also called דרמון *Drachmon*, of which we read, *Efra* 2.69. Both these names seem to denote the same coyn; if no, yet both were of the same weight. The *Greek* interprets them both by δραχμή, and our *English* accordingly renders both, a *dram*, which must be understood of the *drams* in use among the *Hebrews*, weighing two *Attick drams*. From the *Greek* δραχμή *Drachmon* seemeth to have had its name. He conjectureth not amiss, who thinketh that *Adarcon* was so called, *quasi Dari-con*, which was a certain coyn of go'd in use among the *Persians*, and from King *Darius* (whose Image one side thereof bore) was named *Daricon*, and s amongst the *Chaldeans*, is often prefixed before a word, as ד is amongst the *Hebrews*. The value of this Coyn was of ours 15 s.

Their sums.

Their sums were two מנה *Maneh*, or מינה *Mina*, a *Pound*. In gold it weighed one hundred *shekel* l. This appeareth by comparing these Texts, 1 *Kin.* 10.17. Tres מני *Manim*, three pound of gold went to one shield. Now we read, 2 *Chron.* . 16. Three hundred *shekels* of gold went to one shield. The name *shekels* is not expressed in the Original, but necessarily understood, as appeareth in that which was spoken of *Zabab*. For it is a received rule, that in Scripture, *Aurum* being put with a numeral, signifieth so many *shekels of gold*; and so *Argentum* in like manner. The weight thereof then being 100 *shekels*, it followeth, that the value was 75 l. in silver, their *Maneh* weighed 60 *shekels*, *Ezek.* 45.1. so that it valued 7 l. 10 s. Note, that (z) *scheindler* was deceived

z Scheindler in

ved, in saying, that the price or value of the *Maneh* was changed in *Ezekiel's* time, because it then valued 60 *shekels*: for the difference is not between the sacred & profane *Maneh*, as *Sheindler* conceives, but between the *Maneh* of gold, which was valued at 100 *shekels* always, and the *Maneh* of silver, which weighed 60 *shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was כֶּכָר *Cicar*, *Talentum*, *A Talent*. This, if it were of silver, it contained in weight 3000 *shekels*. For, those two verses being compared together, *Exod.* 38. 25, 26. sheweth, that six hundred thousand men paying every man half a *shekel*, the whole sum amounted to an hundred talents; whence it followeth, that a talent of silver amongst the Hebrews, was 375 *l*. But a talent of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 *l*.

In this tract of their Coyns we are to know three things. First, that as the *Romans*, in former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Masf* 0: *Billot* they weighed out in their payments, and afterward, *Æs signatum*, coyned metals: So the Hebrews, though at last they used coyned money, yet at first they weyed their money uncoyned; *Abraham* weighed to *Ephron* the silver, *Gen.* 23. 16. Hence the *shekel* had its name from שֶׁקֶל *shakal*, ponderare, librare, to weigh, or put in the balance. Secondly, as the coyned *shekel* was twofold, one for the use of the *Sanctuary*; the other for the use of the *Commonwealth*; and that of the *Sanctuary* was double the price of the other; so the weight of the *shekel* is to be distinguished after the same manner; the *shekel* of the *Sanctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For example, *Goliath's* spear's head weighed 600 *shekels* of the *sanctuary*, *1 Sam.* 17. 7. that is, twenty five pound weight: *Abiulon's* hair



hair weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, four pound weight and two ounces. Yea, the sums which I have reckoned only according to the Sanctuary, in common use, according to the King's weight, they abate half their value.

3. The lesser coyns were in general termed *ἀεγυαία*, or in the singular number *ἀεγυαία*, Job. 2. 15. The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from coyns. Upon the first of the mon. Adar, Froclawys made throughout Israel, that the people should provide their half shekels, which were yearly paid toward the service of the Temple, according to the commandment of God, Ex. 30. 13. On the 25 of Adar, then they brought tables into the Temple (that is, into the outward Court where the people stood) on these tables lay these *ἀεγυαία*, or lesser coyns, to furnish those who wanted half-shekels for their offerings, or that wanted lesser pieces of money in their payment for oxen, sheep, or doves, which likewise stood there in a readines in the same court to be sold for sacrifices: but this supply of lesser coyns, was not without an exchange for other money, or other things in lieu of money, and that upon advantage. Hence those that sat at these tables, as chief bankers or masters of the exchange, they were termed *Καυαλισταί*, in respect of the lesser coyns which they exchanged: in respect of the exchange it self, they were termed *Καλλυβισταί*, for (c) *Κάλλυβις* signifieth the same in Greek, as *Cambium* in Latin, whence those Letters of exchange, which the Latines call *Literas Cambii*, the Greeks call *σύμβαλα καλλυβιστικά*, Tickets of exchange: in respect of the Tables at which they sat, they are termed by the Talmudists *שו"ת*, from *שולחן* *Schulcan*, *Mensa*; for the same reason they are sometimes termed by the Greeks *τετραζήται*; and by the Latines *Mensarii*. These are those changers of money which our Saviour drove out of the Temple.

2 Myses Kotsens. de Siclis fol. 122. col. 2.

h Myses Kotsens. ibid.

c Κάλυβις, inquit Pollux, ἐστὶ ἀεγυαία. αλλ' αὖτις vid. Dr. u. annot in N. T. part. al. ter.



Justin, histor.  
Juvenalis,  
Ilmedenn.

K

Kimchi. vid. Chimchi.

L

Lactantius,  
Laertius,  
Levi ben. Gersom.  
Lippsius,  
Livius,  
Lucanus,  
Lucianus,  
Lyrannus.

M

Macrobius,  
Magius,  
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O

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P

Philo Judæus, Colonia

Allobrog.  
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R

Reuchlinus (pro quo citatur Capinio per-  
Targum Hierosolymi-  
peram) Francofurti,

1612 Tertullianus, 1609

Rosinus,  
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S

Seder-olam minus,  
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T

Talmud Babylonicum,  
Talmud Hierosolymi-  
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V

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X

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Z

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18	2	16	3	14	168	HAB.		
27	8	17	6	38	23			
30	9	27	20	21	110			
30	29	248	21	21	188	2	11	226
37	38	180	3	31	106			
38	8	9	24	17	270	HAGG.		
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7	18	176	DANIEL.			3	1	206
9	17	27				5	2	276
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19	5	1	9	24	95	10	2	188
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28	9	212				MALACH.		
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35		35	3	2	290	3	7	10
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36	32	270						
40	5	98						
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48	1	2	5	26	16	1	7, 8	250
48	7	170	6	10	268	7	14	261
52	21	287	8	5	135	10	10	265
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8	11	10	26	65	19	7	39	46
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9	15	25	27	25	2	6	39	34
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15	2	43	7	4	46	16	67	290
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16	14	43	8	15	65	16	29	26
16	18	211	10	12	265	18		51
17	24	294	12		56	18	6	216
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FINIS.





Civil and Ecclesiastical

# RITES,

Used by the ancient HEBREVS ; observed, and at large opened, for the clearing of many obscure Texts thorowout the whole  
SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewise is shewed what Customs the HEBREWS borrowed from Heathen people : And that many Heathenish Customs, originally, have been unwarrantable imitations of the HEBREWS.

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*The Tenth Edition.*

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By *Thomas Godwyn*, B. D.

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LONDON,  
Printed by *S. Griffin* for *Andrew Crook*  
MDCLXXI.

in Talmud.  
 tract. de festo  
 Tabernaculo-  
 rum, cap  
 7. 77  
 Vid. Tremel.  
 John 7. 37.  
 in Buntorf. In  
 abbreviatur.  
 p. 8. 3.

o Tremel. Joh.  
 7. 37. ex Tal-  
 mud.

p Hefinian. de  
 Orig. hujus  
 festi. p. 24.

(m) days of this whole feast of Tabernacles were term-  
 ed *Hosannoth*, from the usual acclamations of the  
 people, whiles they carried *Boughs* up and down.  
 And this eighth day was called *Hosanna Rabba*, the  
 great *Hosanna*, or the great day of the feast, John 7. 37.  
 (n) Upon this day they did read the last Section of  
 the Law, and likewise began the first, lest they might  
 otherwise seem more joyful in ending their Sections,  
 than willing to begin them. (o) Upon this day also,  
 by the Institution of the Prophet *Haggai* and *Za-  
 chary*, and such like *Prophetical* men, they did with  
 great solemnity and joy, bring great store of water  
 from the River *Shiloah* to the Temple; where it being  
 delivered unto the *Priests*, it was poured upon the  
 Altar, together with Wine, and all the people sung  
 that of the Prophet *Isay* 12. 13. *With joy shall ye draw  
 waters out of the Wells of salvation.* Our Saviour  
 thought to have alluded unto this, in that speech  
 which he used on this very day, John 7. 38. *He that  
 believeth in me, out of his belly shall flow rivers of wa-  
 ters of life.*

It is worth our noting also, that whereas God  
 commanded the observation of this Feast on the fif-  
 teenth of the seventh month *Tisri*, *Jeroboam*, that he  
 might work in the people a forgetfulness of the true  
 Worship of God, appointed the celebration of a  
 Feast in the eighth month, on the fifteenth day there-  
 of, which is thought to be this very feast of *Ta-  
 bernacles*.

## CHAP. VII.

Of the Feast of Trumpets, and their  
New Moons.

FOR the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their  *sacred Computation*; and therefore it is commanded to be celebrated the *first day of the seventh month*, *Levit. 23. 24.* But according to their *civil Computation* it was their *first month*, so that this Feast may be termed their *New-years-day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, *2 Kings 4. 23.* Secondly, It was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos 8. 4.* Thirdly, They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks, one Ram, seven Lambs*, for burnt offerings; with their meat and drink-offering, and a *Goat for a sin-offering*, *Num. 28. 11. 15.* But at this *New Moon*, which was the beginning of their year, they offered all the foregoing sacrifices, and over and besides them, *one Bullock, one Ram, and seven Lambs*, for burnt-offerings, and a *Goat for a sin-offering*,

R

Numb.

a Sholinder. in  
wenę 79W

Numb. 29. 1. 6. Secondly, in other New Moons they blowed no Trumpets: In this they blowed (a) from the Sun-rising till night: whence we learn what New Moon it is that David speaketh of, Psal. 81. 3. *Blow the Trumpet in the New Moon, in the time appointed, at our feast day.*

The reason in general of this blowing, and great noise of Trumpets, I take to have been, to make their New-year's day the more remarkable, because from it all their deeds and contracts bore date, and their Sabbatical years and Jubilees were counted thence: But why it should be made remarkable by the sound of Trumpets, or Cornets, there are three conjectures.

b P Fag. Levit.  
23.

First, the (b) Hebrews think it was done in memory of Isaac his deliverance, and that they did therefore sound Rams horns, because a Ram was sacrificed instead of him. Secondly, (c) Basil is of opinion, that the people were hereby put in mind of that day, wherein they received the law in Mount Sinai with blowing of Trumpets. Thirdly, others think it was to put them in remembrance of the Resurrection, which shall be with the sound of Trumpets; He shall send his Angels with a great sound of a Trumpet, Mat. 24. 31.

d Scalig. de e-  
mend. temp. pag  
26. li. p. 105.

There are (d) three things considerable in New Moons. First, *ἑνωσις*, the conjunction of the Moon with the Sun. Secondly, *ἐξαινασις*, the waxing of the Moon. Thirdly, *ἐξάνθησις*, the prime of the Moon. In the first it was quite dark; in the second it did open it self to receive the Sun-beams: In the last it did appear, *corniculata*, horned.

e Hyspin. de O-  
rig. fest c 4. p.  
15. Eadem ra-  
tio tenet etiam  
in illis mensi-  
bu qui con-  
stat. 29. diebus.

Because in all these three degrees of the change, there was a kind of mutual participation both of the Old and New Moon: (e) Hence the Jews observe two daies, namely, the last of every moneth, and the first

*first day of the next following.* Now because the *thirtieth* was the last in their longest months; Hence *Horace* calleth these *last days*, *Tricesima Sabbata*: The *first days* they termed, *Neomenies, new Moons.*

For certain reasons the *Jews* used a kind of change, or *translation* of daies; which *translation*, though it were of use in other months also, yet the greatest care was had in translating the beginning of their year; on their first day in their month *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

*Translation of daies* was (f) threefold. First, *Lunary*: Secondly, *Politick*: Thirdly, *Mixt.* f Scalig. de emend. temp. l. 2. p. 85.

The reason of *Lunary translation*, was, that they might not observe the Feast of the *New Moon*, until the old were quite over-past. For the understanding of this, note these three rules.

First, The *Hebrews* counted their Holy-daies from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, Always before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*; during this *conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *New Moon*.

Thirdly, When the conjunction was over-past before noon-tide, namely, in any of those first 18 hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was *translated* to the day following, because otherwise they should begin their Holy-day in the time of the old Moon. Kuster. Ca. l. end. Heb. p. 46.

And this translation they noted with this abbreviation on  $\pi$ 1, that is, 10. because of those eighteen hours which occasioned it.

h. Munst. Ca.  
len. p. 137.

The reason of *Politick translation*, was, that two *Sabbaths*, or feast-days might not immediately follow each other: (*b*) because, say they, it was unlawful those two daies to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two daies. Yet here two exceptions must be remembred; when the meeting of two *Sabbaths* could not be avoided:

First, When the *Passover*, or the fifteenth day of *Nisan*, fell on *Saturday*; for then the *Pentecost* must needs fall on *Sunday*.

Secondly, When the *Passover* fell on *Sunday*; for then their *Passover* immediately followed their weekly *Sabbath*.

i. Hospinian. de  
orig. fest. p. 6.

The first (*i*) Author of this *Politick translation* was a certain chief man amongst them, named *Eleazar*; three hundred and fifty years before *Christ* his *Nativity*.

The several species or kinds of *Politick translation*, were five. The first,  $\pi$ 1 *Adn*. The second,  $\pi$ 2 *Badu*. The third,  $\pi$ 3 *Gahaz*. The fourth,  $\pi$ 4 *Zabad*. The fifth,  $\pi$ 5 *Agn*. For the understanding of these abbreviatures, we must know, that in these made words the letters only stand for numbers, and are applied to the seven daies of the week, thus  $\pi$  1. *Sunday*.  $\pi$  2. *Munday*.  $\pi$  3. *Tuesday*.  $\pi$  4. *Wednesday*.  $\pi$  5. *Thursday*.  $\pi$  6. *Friday*.  $\pi$  7. *Saturday*: which was the *Jew* *Sabbath*.

a. *Adn*.

Their rules touching *Politick translation*, stood thus. (*a*) First, that neither their *New-years-day*, which was the first of the month *Tisri*; neither their



their *Feast of Tabernacles*, which was the fifteenth day of the same month, should be celebrated on *Adn*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be of the same day of the week that the first is. Therefore if the first be not *Adn*, the fifteenth cannot be *Adn*.

The (b) second rule was, that the *Passover* should <sup>b</sup> *Badu*, not be observed on *Badu*; that is on *Monday*, *Wednesday*, or *Friday*.

The (c) third rule is, that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. <sup>c</sup> *Gahaz*.

The (d) fourth rule is, that the *Feast of Purim*, or <sup>d</sup> *Zabad*, *casting lots*, was not observed on *Zabad*, that is, on *Monday*, *Wednesday*, or *Saturday*.

The (e) fifth rule is, that the *Feast of expiation* was <sup>e</sup> *Agu*, not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*.

*Mixt translation* is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*. And secondly, *Double*.

*Simple translation* is, when the *Feast* is translated to

the next day following. For examples sake, if the Moon changed after noon-tide on *Sunday*, here the *Feast* must be translated, for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: notwithstanding, in as much as the very next day, namely *Monday*, was observed; I term this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

f. *Batu takphat*.

בטו תקפח (f) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, ב. ט. ו. ט. ז. ט. ה. ט. ה. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole month was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday*, not before the fifteenth hour, and the 589 moment, the *Feast of the New Moon* was translated unto *Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger, de emend. temp. lib. 2. pag. 87.*

*Double Translation*, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the month *Tisri* should happen upon *Saturday*; here, if the Moon hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of מ, that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this sort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, ג. ט. ו. ז. ג. ט. ה. The meaning thereof is thus: In their common year (when a whole month is not inserted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 104 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (*k*) that 1080 moments k Munst. Calend. pag 45. make an *hour*.

The *Feast of Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the after translation depended upon the first translation of the first *New Moon* in *Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* holds, that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the month, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (*m*) of *leavened bread* in the *Lords supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a trans-

gressor,

*Epiph. l. 2. Tom. I. c. 51. p. 147.*  
*m Ujam fermentati panis in cena Domini Ecclesia Romana olim non damnavit. Casaubon. exercit. 16. p. 445.*

n Munster. in  
Mat. cap. 16.

n Joseph. Scalig.  
de emend.  
temp. lib. 6.  
p. 26.

gressor, not a fulfiller of the Law. (n) Others say, that because that year their *Passover* fell on *Friday*, hence the feast was translated unto *Saturday* by the rule *Sadu*. Their inference is, that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the tradition of the Elders. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour, namely, on *Friday*, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began, he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John* 19.24.

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proved in the *Chapter of the Passover*. 1. The fourteenth day of the month, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread; the Feast of unleavened bread drew near, which is called the *Passover*, *Luke* 22. 1.

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Passover* of the Lord, and in the fifteenth day of this month is the Feast, *Numb.* 28. 16, 17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the Feast, *John* 13.29.

The *sheep and Bullocks* offered upon this day, are called the *Passover*, *Dent.* 16. 2. And of this we are to understand S. *John*, *Joh.* 18. 28. They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Passover*. So that this eating of the *Passover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entering into the common Hall? The answer is, that upon (p) *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. Secondly, they withdrew themselves out of the common Hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death*, *Joh. 18. 31.* (q) that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following; It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *ver. 32.* Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Act. 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lyssias* with violence took him out of their hands, *Acts 24.* Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter, Of their capital punishments.*

בין דיון  
יפסית וון  
לשטין  
שבת  
עבד יום  
טוב.

Moses ben.  
Maimon. li. ult.  
Lud c. Sane-  
drin. Sect. 11.  
q Aug. tract.  
114. in Fran.  
Ita hunc locum  
exponunt etiam  
Cyril. lib 12. in  
Ioan c. 6. Chrys.  
hom. 12. in Jo-  
an. Beda in  
c. 18. Joan.

## CHAP. VIII.

*The Feast of Expiation.*

**U**n the tenth day of the month *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13.* It was called the *Feast of Expiation*, because the *High-priest* did then confess unto *God* both his own sins, and the sins of the people: and by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto *God* for them.

a Joseph. de bel.  
Jud. pag. 43.

The *Ceremonies* at this time to be performed, concerned either the *People* and the *Priest*, or the *Priest alone*. Those which concerned *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called (a) *Dies Jejunii*, the *Fasting Day*, *Jer. 36.6.* Which serveth for the understanding of that, *Act. 27.9. Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and Winter was at hand.

Those *Ceremonies* which concerned the *Priest alone*, were two: First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a *young Bullock* for a *sin-offering*, and a *Ram* for a *burnt-offering*, putting on his *Priestly Robes*: After he had washed himself in water; he took of the *Congregation* *two He-goats* for a *sin-offering*, and a *Ram* for a *burnt-offering*. The *two He-goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should



should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent alive into the Wilderness. The Greek Interpreters call this Goat *σπομαίον*, *Malorum depulsorem*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the sins of the people into the Wilderness, he likewise carried away all those *evils* which belonged unto those sins. And for the securing the people in this point, the *Lord* commanded the *High-priest* to confess in the name of all the people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) O Lord, thy People, the House of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the People, the House of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: that in that day he shall make *Attonement* for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.

The modern Jews now (because there can be no proper sacrifice, the Temple of Jerusalem being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic, commutatio erit pro me*: that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

ΛΙΝΙΥ  
Gnaz az al. ex  
ly Gnaz. cap. a  
Gnaz  
Azal, abitt, R.  
D. Kimchi in  
Radio.

c P. Fag. Lev.  
15.

d Buxtorf. Sy-  
nagog. cap. 20.

α 721

c Suid. in voce  
ἀνέλκμα.

\* καθάρματα  
ἐλέγοντο οἱ  
ὅτι καθάρσι  
μιμῶ τινος  
ἢ τινος ἐπί-  
ρας ἴσου δου-  
μενοι τῆς  
δοῦς, Vitus  
Scholiast in A-  
ristophan. Plut.  
pag. 48.  
† Budens an-  
not. reliq. in  
Pandect. De  
pœnit, p. 334.

and together with them, their sins into the Wilder-  
ness. And lest they might seem to be mad without  
reason, they assign the cause why they make choice  
of a Cock, at this time, to be this: This word (d) *Geb-  
ber* in the Holy Language signifieth a Man, in their  
*Talmud* it signifieth a Cock. Now, say they, the Ju-  
stice of God requires, that as *Gebber* sinned, so *Gebber*  
should make satisfaction. From this *Feast of Expiation*  
it is probable, that the *Grecians* used a yearly *Expiation*  
of their Cities, which was performed on this  
manner: Certain condemned persons were brought  
forth with Garlands upon their heads, in manner of  
sacrifices, these they would tumble from some steep  
place into the Sea, offering them up to *Neptune*, (e)  
using this form of words, ἀνέλκμα ἡμῶν γὰρ, *sis pro no-  
bis peripsema: Bethou a Reconciliation or Propitiation*  
*for us.* The like kind of Expiation was used among  
them in time of any Pestilence, or contagious infe-  
ction; for removal of such diseases, they then sacri-  
ficed certain men unto their Gods, \* such men they  
termed καθάρματα. These two words are used by the  
*Apostle*, I Cor. 4. 13. and they are translated *filth* and  
*off-scouring*: we are made as the *filth of the world*, and  
as the *off-scouring of all things*. The words signifie pro-  
perly the *filth* or *dirt* scraped off mens shoes, or from  
the *pavement of the ground*: But in (f) *Eudæus* his  
opinion, the *Apostle* had allusion unto those kinds of  
Expiations in use amongst the *Heathens*. As if he had  
said, We are as despicable and as odious in the sight  
of the people, as much loaded with the revilings and  
curlings of the multitude, as those condemned per-  
sons, who were offered up by way of publick Ex-  
piation.

Now

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

## Aaron.

1. The *High-Priest* went into the *Holiest of all*, Levit. 16.3.
2. He went once a year, Exod. 30.10.
3. He with the blood of Goats and Calves, Heb. 9.12.
4. He alone, Heb. 9.
5. He, clothed with his Priestly Robes, Levit. 16.4.
6. He took two Goats, Levit. 16.
7. The *Goat* did bear the Peoples iniquities.

## Christ.

1. *Christ* our *High-Priest* went into the *Holy place*, namely, the Heavens, Heb. 9.12.
2. He entred once, Heb. 9.12.
3. He by his own blood, Heb. 9.12.
4. He alone hath troden the Wine-press, *Isay* 63.3.
5. He, ordained and sealed to this Office, by his Father from all Eternity.
6. He took *two natures*: the *impassibility* of his *God-head* was shadowed by the *Scape-goat*: his *sufferings* in his *Man-hood*, by the *Goat* that was sacrificed, *Theod. 2u. 12. in Lev.*
7. *Christ* was made sin for us, 2 *Cor.* 5.22.

## CHAP. IX.

*The Sabbatical year, or Seventh years rest.*

**A**S every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit. 25.* And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbatical year* was to signify, that both they and their land was the *Lords*.

The observance of this Feast consisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called (a) *Scabbath Haaretz*, the *Sabbath of the Land*, *Levit. 25. 6.* Secondly, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (b) *Shemita laihova*, *The Lords release*, *Dent. 15. 2.*

Seeing they were that year forbid to till their ground, here a question might be made; what they should eat in the time of this intermission?

*Ans.* *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, Levit. 25. 20, 21.* saith the Lord.

Seeing every seventh year, debts, according to Gods Command were to be remitted, some might demand whether this might not much endamage their Estates if they did lend? or harden their hearts not to lend?

*Ans.* It could not endamage their Estates, for it is a most infallible *Maxime*: No man is a loser by serving

*ving God.* Whence the *Hebrews* themselves interpret this to be rather *Mandatum probationis*, A command of trial, such as *Abrahams* offering up of *Isaac* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you, Dent. 15. 4.* (c) That is, saith he, as if the Lord had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy Brother, will be needless. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.*

c *Aben Ezra.*  
*Dent. 15. 4.*

The reasons why this Feast was instituted, are thought to be: First, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to make his Harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy estate which *Adam* enjoyed in his Innocency, when the earth brought forth her encrease without manuring. Lastly, it shadowed forth that *everlasting sabbath* which we expect in the Heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (e) that the world should continue for six thousand years, but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working

d *Vid. Hupin.*  
*de Orig. hujus*  
*festi*  
e *Talmud. in*  
*Sinedrin. c. 4*  
*Hiel.*

אנלפיו  
חילול  
אלפיו  
באלפיו  
רסיה

Duo millia in-  
anitis, duo  
millia dierum.  
Messie, Tal-  
mud. in ane-  
drin. c. Halec.

working daies of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 Pet. 3. 8. *Elim* his words are these; *Six thousand years the world shall be, and again it shall be destroyed: (f) Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a Jew spake it, it may serve to prove against them: First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his coming.

## CHAP. X.

### Of their Jubilee.

**T**His is the last Festival which God commanded the Jews, it was celebrated every fiftieth year. It is commanded, *Lev. 25. 8.* Thou shalt number seven *Sabbaths* of years unto thee, &c. The English word *Jubilee* is derived from the Hebrew יבול *Jobel*, signifying a Ram; it signifieth a *Rams horn*. Seven Priests shall bear before the Ark seven Trumpets of *Rams horns*, *Josh. 6. 4.* Where the word *Jobelim* is used, and is expounded by the *Chaldee Paraphrast*, *Rams-horns.* *Marbachius* is of opinion, that this year was called their *Jubilee*, from (c) *Jubal*, the first inventor of musical instruments, of whom we read, *Gen. 4. 21. Jubal was the Father of all such as handle the Harp and Organ:* Other Authors deliver other reasons of the name, but it is most probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams-horns* then sounded. There were five main uses of this Feast.

g Marbach, in  
Levit. 25.

First,



First, for the general release of servants. Secondly, for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) Fourthly, some are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*, the *Romans* by their *Lustra*, the *Christians* by their *Indictions*: So the *Jews* by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which *Christians* enjoy under *Christ*, by whose blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our sins (and this was haply signified by the *Israelites* re-entry upon their Lands formerly sold) but also the *sound of the Gospel*, which was in this Feast typed out unto us by the *noise of the Trumpets*, is gone thorowout the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phrase is, *Zach. 9. 14.* But neither this release of servants, nor restoring of Lands, was (e) until the tenth day of the first month *Tisri*, at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first daies of this month the servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hospinian. do*  
Orig. scilicet. c. 9.

e *Moses, Exod.*  
*tus in bala-*  
*chia Schemir.*  
*Veiel, c. 10.*

## CHAP. XI.

*The Feast of Purim, and the Feast of Consecration or Dedication.*

**P**UR is a *Persian* word, and signifieth a Lot, whence this *Feast of Lots* is called *Purim*, i. e. κληρωσις, *A Lottery*: It began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Esth.* 9. 21. It was instituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were cast day by day, and month by month, for the destruction of them. In these two daies they read the *History of Hester* in their *Synagogues*; and as often as they hear mention of *Haman*, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.

a *Hospin de*  
fest. fol 33. ex  
Antonio Mar-  
garita in l. de  
ceremoniis Ju-  
deorum.

b Ἐγκαινία  
ἱερῶν καὶ ὡ  
καὶ νευτῶν  
τῶν, *Suidas.*

The *Feast of Dedication* is termed in the *New Testament*, Ἐγκαινία (b) a *Feast* wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the *Old Testament*; the *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels* and *Garments*: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being a yearly Festival, was the *Consecration of the Altar* appointed by *Judas Maccabeus* to be observed from year to year, for the space of eight days, from the five and twentieth of the month *Cislen*, which answereth in part

to

to our *December*, 1 *Macchab.* 4. 59. Of this Saint *John* speaketh; and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Jerusalem the feast of the Dedication, and it was winter*, *John* 10. 22. &c.

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two Feasts are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.



THE  
FOURTH BOOK  
OF THEIR  
IDOLATRY.

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CHAP. I.

*The beginnings of Idolatry.*

**T**He Infiniteness of *Gods* Majesty far transcendeth the capacity of created Natures; and if we consult not with *Gods* own Oracles, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the creature instead of the *Creator*: and when he hath multiplied the number of his *gods*, according to the number of the Stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay, whether the true *God* be not utterly unknown. For this reason the Mariners in *Jonahs* ship cried every man unto his *God*, *Jonah* 1. 5. Every man to his own *God*; and lest they might all mistake the true *God*, they awaken *Jonah* to call upon *his God*. This (a) uncertainty attending Idolatry,

*Idolatry*, caused the *Heathens* to close their Petitions with that general, *Dii deaque omnes*. (b) The *Arabi-* b Gyrald. Syn-  
ans perceiving the insufficiency of their *known Gods*, tagm. 17.  
dedicated their Altars, *Ignoto Deo, To the unknown God*.  
At *Athens*, Saint Paul found an Altar with the same  
inscription, *Acts* 17. 23. Hence other Neighbour-  
Countries were wont to swear (c) by him that was c Νῦν ἔστι  
*unknown at Athens*. From this doubt and distrust a- Ἀδύνατος  
mong the *Athenians*, what God was, and who he ἀγνώστου.  
was, sprang another uncertainty amongst them, as Lucian in Phi-  
dangerous as the other, dividing and sharing that loparide.  
undividable Unity of the *Godhead*, between I know  
not what Compeers and Equals, so that they had o-  
ther Altars mentioning a plurality of gods: (d) the d Pausanias in  
inscription being *Ἰδὼν ἀγνώστου, the Altar of the unknown Atticis.*  
*Gods*, yea, the compleat and entire inscription of that  
Altar which Saint Paul saw, is thought to have been  
thus, (e) *To the gods of Asia, Europe, and Africa; to the* e Θεοῖς Ἀ-  
*unknown and strange God*. Which observation impli- σίας, καὶ Eu-  
eth their practice to have symbolized with other ρώπης καὶ  
*Heathens* in that forementioned closure; *Dii Deaque* Ἀθῆναις καὶ  
*omnes, O all ye Gods and Goddesses, help*. This distrust ἀγνώστου καὶ  
I think to be the chief reason why they worshipped ἔτερον.  
the *unknown God*; though I deny not but the Altars Theophyl. in  
might bear this Title, to conceal the name of their *Act. Apost.* 17.  
*Tutelar God*, unto whose protection they had com- 21. Il. Hieron.  
mitted themselves: (f) because the *Heathen* people *Th. 1. 12.*  
generally conceited, that if the *gods* name, to whom f Alex. ab A-  
they dedicated a City, were known, then the *Ene-* lex lib. 6. cap.  
mies might by some magical incantation or charm, 4. Tyraquel. in  
call him forth, and cause him to forsake the City: illum locum.  
For the better preventing of which manner of *evoca-*  
*tions*, the *Tyrians*, the *Lacedemonians*, and other g Macrobi. Sa-  
(g) *Nations* fettered and chained their *gods*, that they turina. 3. c. 9.  
might